

THE  
STEWARDS  
LAST  
ACCVNT:

DELIVERED IN FIVE  
Sermons vpon the sixteenth Chapter  
of the Gospell by Saint *Luke*, the first  
and second Verses.

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BY  
*Robert Bagnall*, Minister of the Word of  
God, at *Hutton* in Somersetshire.

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MATH. 25. 13.  
*Watch therefore: for yee know neither the day, nor the houre, when the  
Sonne of Man will come*

MATH. 12. 36.  
*For I say vnto you, that of euery idle word that men shall speake, they  
shall giue account thereof at the Day of Iudgement.*

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TO THE RIGHT  
REVEREND FATHER

in God, ARTHUR, by Gods  
prouidence, Lord Bishop of *Bath and  
Wells*, ROBERT BAGNALL wisheth all  
health and true comfort in this world,  
and eternall happinelle in the  
*World to come.*

**A**S to the building of the materiall  
Temple (Right Reuerend Father  
in God, and my very Honorable  
good Lord) many co adiutors  
and fellow-labourers were admitted, some  
more excellent then others, yet none were  
repelled, nor reiected, although they were  
of the meaner sort, as Morter-carriers: be-  
cause they were necessarie. Euen so reason  
willeth, and necessitie requireth, that they  
which are lawfully called to the office of  
the Ministry, although they are not Archi-

## *The Epistle Dedicatorie.*

rects, yet if they may do good in the Church of God, should be suffered to help a little to build vp the Spirituall Temple of the Lord: For many hands make light worke. The consideration hereof hath emboldened me, being as it were, the least of the Apostles, and also requested of many who saw my notes, and heard mee preach them, to attempt this worke; wherein if I may adde but one mite to the treasure of the Church, to help a little to build the Lords spirituall Houle, I shall thinke my labour well bestowed. Howsoever, I would not with that small Talent which I haue concredited vnto me, be like to that euill seruant, which made no good vse of his, but hid it in the ground, and therefore was shamefully re-  
proued.

The subiect, or matter, which I haue taken vpon mee to intreat of, is, of our last account at the generall Assize in the last Day. A matter most fitting and becoming my gray haire going to the graue, and requisite for all sorts of people liuing in this carelesse age, and very auailable to shake them out  
of

## *The Epistle Dedicatorie.*

of the cradle of securitie, wherein they lye lulled and rocked, and to stirre them vp to vigilance and watchfulnesse. This worke, I confesse, is a withered fruit of my old age, but if it may obtaine your Honours fauour so farre, as to cherish and protect it vnder the shadow of your wings, it growing to maturitie, in proceffe of time may obtaine some fauour in the world, especially among the Children of God, whom it may somewhat benefit. I therefore beseech your good Honour and reuerend Paternitie, being a most godly and vigilant Watchman ouer vs all, to patronize this my Doctrinie of watchfulnesse, and to take in good part my endeouours therein: hoping that it may make many waking, and looking for the Lords second comming to their saluation. So crauing your Honourable fauour herein, I humbly take my leaue: Resting (as dutie bindeth me) your Honours poore Minister vnder God, in all Christian dutie to be ordered and commanded:

ROBERT BAGNALL.





TO THE GODLY  
READER, GRACE, MERCY,  
and Peace from God the  
Father, &c.



*S* in the contriving, managing, and bringing to good effect worldly businesses that tend to the maintenance of the body in this present life, we account opportunities of time, and fit occasions, the greatest furtherers; and lose of time, the greatest hinderers: and therefore in euery thing, wee take the fittest time, as in planting, sowing, gathering in the fruits of the earth, and all other affaires: So nothing doth more helpe in the course of Pietie, and further our journey to eternall life, then to be vigilant and carefull, to take all times and occasions to serue God, and to let no time passe away vnprofitable. For time hasteth away, and tarryeth for no man; and foolishly spent, cannot be recalled: And therefore the Heathens painted out Time with wings at her hands, and also at her feet, with a locke of haire before, but bald behinde. This velocitie of time, and irreuerablennesse of her being carelesly and idly let slip, Bernard laid downe to his Schollers,  
when

## To the Reader.

Bern. ad Scho.

Basil.

Exod. 25.

when hee said: *Volat tempus irreuocabile, volat tempus irreuocabile, nec aduertit insipiens quid amittat, &c.* that is, *Time flyeth away, that cannot bee recalled; Time flyeth away, that cannot come againe, and foolish man doth not consider what he loseth: and yet (alas) hee loseth all the good use of time, and all the benefit that hee might make of the same, when it offereth it selfe.* And therefore Basil well said: *Nemo vsum temporis habere queat, nisi quis cum se offert, arripiat:* that is, *no man can receive any profit of Time, but he that speedily layeth hold on it, when it offereth it selfe.* Let the parabolicall example of the ten Virgins teach and admonish vs herein, and make vs take Bildad the Shuhites counsell: *Early to seeke the Lord, and seeke him while he may be found, and speedily to goe about the Lords businesse, as the Cherubims did, and therefore were pourtraied with wings before the place where the Israelites prayed.* O good Christian Reader, consider, I beseech thee, what a foolish thing it is for thee, to let time passe away securely, to let thy reckonings runne so long without any examination of thy life, and doings, and without calling thy wayes to account, that thou shouldest be growne obdurate, past sense and feeling, yea, and so forgetfull of thy dealings, that thou canst not bring in a true reckoning.

Consider this in time, and call thine owne wayes to remembrance, sleepe no longer in securitie, but be sober and watch, that thou maist not bee called to account when thou thinkest not thereof, and be found false therein, and so be proued and conuicted a false Steward. Securitie will bring thee to extremities, and to all these distresses,

## To the Reader.

distresses, as it did the people in Noah his time, in Lots time, and many other people in all ages, and so it will doe many at the last audit. Therefore let me beseech thee; yea, and perswade thee by the tender mercies of God, to suffer mee to pull thee backe by the sleene from running into the pit of perdition, haue thy bookes of account in a readinesse, be a vigilant and watchfull Steward, that at the last Day it may be said vnto thee, O well done, thou good and faithfull Seruant, thou hast been faithfull ouer few things, I will make thee Ruler ouer many things: enter thou into the ioy of thy Lord. I haue (good Christian Reader) bestowed my small skill and labour in this Treatise, to make thee a good Steward and accountant at the last audit and Generall Assize. I pray thee reade the same, not with a preiudicate opinion, but with a yeelding resolution to the truth, as thou shalt finde it, and perswade thy selfe that this is written (howsoeuer it may crosse thy humours in taking thy fleshy pleasures) yet for thy learning, and to doe thee good, and to set thee in the way to Heauen, in the which way God speed thee with faithfulness and constancie to the end, and then thou shalt be sure of thy wished desire, a crowne of incorruptible glory: which God of his infinite goodnesse and mercy grants mee, and thee, and the whole Church quickly.  
Amen.







THE  
STEVVARDS  
LAST ACCOVT.

*The first Sermon.*

Lvk. 16. 1, 2.

1. *There was a certaine rich man, which had a Steward, and he was accused vnto him that he wasted his goods.*
2. *And he called him, and said vnto him, How is it that I heare this of thee? Gine an accounts of thy stewardship: for thou maist be no longer Steward.*



Hefe two verses, and the other following vnto the ninth verse, according to the plaine literall and verball sense and meaning, containe a parable spoken by our Sauour Christ vnto his Disciples, concerning a certaine rich man which had a Steward, that dealt falsely with him, iniuriously scraped and raked together great store of worldly riches, and all that he could get from his Master by hooke and by crooke, by any meanes, were they neuer

so vn godly, vniust, and wrongfull, that hee ill employed, and wastfully spent in pleasures and sinfull courtes of life. Of which fraudulent dealing and wasting his goods, as soone as his Master had intelligence; hee called him, and reprehended him, saying: *How commeth it to passe that I heare this of thee?* And presently calleth him to account, and putteth him out of his Office. Which thing when the Steward perceiued, he knowing hee could not frame himselfe to painefull labours, as to digge and delue, because in former times he had liued idly, and pleasantly, but yet in reputation; and therefore he was ashamed to begge; for that (as hee was perswaded) would much abase him, and make him contemptible: then he resoluech himselfe of a third way, which was, priuily to call his Masters debtors together, and to abate the debts which they owed him; and to one that owed his Master an hundred measures of Oyle, he parteth at halfe, and abates fifty. And another that owed his Master an hundred measures of Wheate, hee bids take his writing and write fourescore, cutting large thongs of another mans leather, thinking by these meanes to procure friends, that after ward when he was put out of his Office, might receiue him into their houses and maintaine him, thus carefully providing for the time to come. And the Lord not allowing falschood and wrongfull dealing, (for he loueth righteousness) but to shewe that worldly men are more carefull to obtaine earthly things and prouide for this world, then the children of God are desirous of heavenly treasures that enrich them in the world to come, (for the children of this world are wiser in their generation then the children of light) is said to commend the vniust Steward for dealing so wisely, and so carefully providing for this world, wishing a farre greater care to the children of light to prouide for the world to come. Which thing we may see to be true, by the fit application of the parable, made by our Saniour in the ninth verse, saying thus: *And I say vnto*

you, *Make you friends with the riches of iniquitie, that when yee shall want, they may receiue you into euertlasting habitations.*

To bee yet somewhat more plaine : The true sense, scope and purpose of the holy Ghost, as it were by way of comparifon and resolving vpon the best, is this ; The Steward of a certaine rich man is carefull what shall become of himselfe, when hee is put from his Office : much more therefore Christians who are Stewards vnto God in sundry gifts, should be carefull what shall befall them when they shall depart out of this life, and make their accounts vnto God for the same. But as the worldly Steward purchaseth him friends with the Mammon of vnrighteousnes, that may receiue and maintaine him when hee is remoued from his Office : So should Christian folke with their goods, gifts, and talents coneredited vnto them, make the poore so beholding vnto them, that they by their prayers made to God for them, may receiue them into euertlasting habitations, as in the ninth verse. This briefly is the sum of this present Gospell. Howbeit, to the intent that it may minister more plentifull instruction to all Gods people, I will by the assistance of Gods holy spirit intreate of these two points. First, the persons mentioned in the parable, which are three: First, the rich man; in these words: *There was a certaine rich man.* Secondly, the Steward, in these words; *which had a Steward.* Thirdly, the accusers of the Steward, in these words: *and he was accused, &c.*

Verse 9.

The second point : What the rich man did to his Steward, when hee found him false and vniust? in the second verse, in these words: *And hee called him, and said vnto him, How is it that I heare this of thee? Give accounts of thy Stewardship: for thou maiest bee no longer Steward.*

In the first part, I will shew vnto you who the rich man is? who is the Steward? and who are the accusers? when I come to handle that point.

## The Stewards last account.

In the second part, to wit, what the Lord did to his Steward when he proued him vntrue, is declared in foure points.

First, hee called him, in these words: *And hee called him.*

Secondly, he reprehended him, saying: *How is it that I heare this of thee?*

Thirdly, he calleth him to account, saying: *Come render account of thy Stewardship, &c.*

Fourthly, he putteth him out of his Office: *For thou maiest be no longer Steward.* Of these in order, and first of the rich man.

The rich man is God, who is chiefe Emperour, Lord, King, true owner and possessor of all good things temporall and spirituall, earthly and heauenly. For of earthly things *Dauid*, Psalm: 24. truly speaketh, saying: *The earth is the Lords, and all that therein is, the world and they that dwell therein.* Again, Psalm. 30. 10, 11, 12, verses, he saith, *All the beasts of the forrest are mine, and the beasts on a thousand mountaines. I know all the fowles of the mountaines; and the wilde beasts of the field are mine. If I be hungry, I will not tell thee: for the world is mine, and all that therein is.* This is most plainly proued in the 115. Psalm. verse, 16. where the Psalmist saith: *The Heauens are the Lords, and the earth, which hee hath giuen to the sonnes of men.* Hee is rich also in spirituall and heauenly things, and so every way rich, as *Bernard* 57. Sermon noteth: *Deus undique dines, dines misericordia, magnificus in iustitia, munificus in gratia:* that is to say, God is rich every way, rich in mercy, magnificent in iustice, liberall in Grace. Hee is rich in mercy, rich in glory, rich in wisdome, rich in grace: for he is called the God of all grace. All which graces and gifts he giueth vs in his Sonne Christ Iesus, the most plentiful fountaine of all goodnesse, in whom, and by whom, all these and many other good gifts ineffable are conferred vnto vs, as *Iohn* well proueth, saying: *Of his fulnesse*

Psalm 24. 1.

Ephes 2. 4.  
Ephes 3. 16.  
Iam. 2. 5.  
1. Pet. 5. 10.

Chap. 1. 16.

## The Stewards last account.

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fulnes haue all we receiued, and grace for grace: as if he should say, grace vpon grace, or graces heaped one vpon another.

The consideration of this doctrine should make vs in faith and full assurance to pray to this rich God, and to none other: for vnto whom should wee pray? and of whom should wee craue for all good things, but of him which hath all to giue, and from whom euery good giuing and perfect gift commeth? who is able to helpe in all extremities: for hee is omnipotent; is present with vs, and neare vs, as hee is vnto all that call vpon him faithfully. And lastly, he is willing to helpe and saue, for hee would haue all to bee saued, and to come to the knowledge of his truth. And therefore our Sauiour Christ calleth all vnto him, promising vnto all that come vnto him in repentance and faith, refreshing, *Matth. 11.28*. He commands his Gospell to be freely preached vnto all, and he biddeth all to his great Supper, *Luk. 14*. O let vs in repentance and faith come vnto him, and pray vnto him continually: for he is the rich man here ment able to grant our requests.

*Iam. 1.17.*  
*Gen. 17.1.*

*1. Tim. 2.4.*

*Math. 18.*

Againe, if all the good things we haue come from our rich God, it should make vs most thankfully to acknowledge him to be the giuer, and to returne all laude and praise to him, from whom the benefit commeth, for as all the waters come from the Sea, and returne thither againe: so all the benefits which we receiue, come from God, and by our thankes-giuing should returne to him againe. O let vs be thankfull, and say with *David* from our hearts, and speake to our owne soules as he did: *Praise the Lord, O my soule, and all that is within mee, praise his holy name. Praise the Lord, O my soule, and forget not all his benefits: which forgiveth all thy sinne, and healeth all thine infirmities: which saue thy life from destruction, and crowne thee with mercy and loning kindnesse: which satisfieth thy mouth with good things, making thee young and lusty as an Eagle.*

*Iam. 1.17.*

*Psal. 103.1,2,*  
*3,4,5.*

Lct

147.

Let vs praise God our selues, and exhort others to doe the like, for it is good and godly so to doe: And therefore the Prophet said: *O praise the Lord: for it is a good thing to sing praises vnto our God; yea, a ioyfull and pleasant thing it is to bee thankfull.* Thus much concerning the person meant by the rich man, to wit, God. *Now of his Steward.*

The iudgement of ancient Writers concerning this Steward (who he should be, & what should be his name?) haue been diuers, euery man hauing a seuerall opinion, and speaking as he thought, *quo homines, tot capita, tot sententiae*: Look how many men, so many heads, so many opinions: which thing is to be deplored, that so many learned men, and famous in other matters, should in this point bee so much deceiued, as to restrict this parcell of Scripture written for all our learning, to one particular Man, People, or Nation, it being also parabolically spoken. Whereas it deeply concernes vs all, and is to bee applyed particularly to euery seuerall man of vs. Some haue thought that Saint Paul was this Steward. For he was a bad one, yntill he was called of Iesus Christ: and of this iudgement was *Theophilus*, Bishop of *Antiochia*. Some affirmed that the Iewes were this Steward, and the Gentiles these Debtors. Of this opinion was *Tertullian*, *lib. de fuga, cap. 13.* *Gudentius* writing to *Germinius*, supposeth that this Steward was the Diuell, mis-implying all his gifts, his wit and power to tempt men to their destruction. Many others haue diuersly and strangely set downe their opinions, which I thinke more fit to omit, then to fill my paper with frivollous matters. Let vs harken to them who come neerer to the scope of the place. In this number I place *Ambrose* in his Commentaries, *Augustine* in his Euangelicall questions: *Theophylact*, & others, who affirme that this Steward is all mankind, & further say, that the word, *OIKONOMOS*, a Steward, doth signifie not only *Vilium*, a Bayly of Husbandry, but one to whom all manner of goods and possessions in a Farme, are concredited & committed to

Rom. 15. 7.

Act. 9. 4.

Aug. in quest.  
Euang.



## The Stewards last account.

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to wit, a generall Steward, best expressed by the word (*dispensator*) which signifieth an Officer laying out money for an household vnder another man. And therefore these read the words following, (*Render account of thy Stewardship, for thou mayest be no longer Steward.*) Thus: *Redde rationem dispensationis tuam non enim poteris amplius dispensare.* So then this Steward is all mankind. For euery man hath receiued of God, the proper owner of all, one good gift or another in trust, which he ought to dispose and employ, not as he listeth, but as God the proper owner of al would haue him, and must yeeld an account to him, euen as the earthly Steward doth to his earthly Master. For this cause euery man must needs be a Steward, and a disposer of some good gift of God. Kings then are Stewards to the highest of all, & acknowledge their aduancements to come frō the Lord; and therefore in their stiles of Dignity, vse these words (*by the grace of God.*) Ministers are Stewards of the Lords House, which is the Church, and ought to breake the Bread of Life to their Flockes, to preach the Word in season, and out of season, and must render an account. All Magistrates are Stewards of the common house, which is the weale publique, and ought to consider that they are set ouer the people, for the punishment of euill doers, and for the praise of them that doe well. Masters are Stewards of their owne Household, and ought not onely to dispose all things in order, but especially to make this resolution, that they and their households will serue the Lord. All men are Stewards of their owne bodies, and of the priuy closet of their own conscience, as *Pontian* hath. There is none so mighty that is greater, or so meane and base, that is lesse then a Steward to the King of Kings, to the Highest of all; and what goods or goodnes he vseth, hee hath receiued them all of the Father of Lights. For what hast thou, that thou hast not receiued? He it is that deliuereth to his Seruants his Talents, to some more, and to some lesse. Which doctrine confuteth the *Pelagians*, and all

2.Tim.4.7.

1.Pet.3.14.

Isa.24.15.

Isa.1.17.

1.Cor.4.7.

Math.2.5.

Rom. 10. 12.

1. Pet. 4. 10.

1. Cor. 4. 2.

Luke 12. 42,  
43, 44, 45, 46.

such as ascribe all that they haue to their owne industry. Where as all that is good, commeth from God, as being infinitely rich in goodnesse and mercy towards all, and yet hath neuer the lesse himselfe: for his riches and treasures are inexhaustable. All we therefore are Baylifes, Stewards, and Disposers vnder God, and should Minister the gifts which we receiue spirituall or temperall, as good Stewards and disposers of the manifold graces of God. And then a man proueth himselfe to bee a faithfull Disposer; vvhich whosoever doth, is blessed of God, a most happy man, and if he doth not discharge his office of Stewardship and seruice well, of all men most unhappy. *The Lord saith, who is a faithfull, and wise, whom the Master shall make Ruler over his household, to give them their portion of meat in due season? Blessed is that Seruant whom his Master when hee commeth, shall finde so doing. Of a truth, I say vnto you, that hee will make him Ruler over all that he hath. But if that Seruant say in his heart, My Master doth defer his coming, and shall begin to smite his Seruants, and Maidens, and so eat and drinke, & to be drunke, the Master of that Seruant will come in a day when he thinketh not, and at an houre when he is not ware of, and will cut him off, and give him his portion with the vnbelieuers.*

Every Christian man and woman, bee they neuer so high, or neuer so low; neuer so rich, or so poore; haue a threefold Farme committed vnto them, the fruits of which they ought to dispose wisely, and faithfully: and therefore good Stewards are called faithfull and wise, of our Sauour before, *Luke 12 42.* It behooueth vs therefore to take heed what we doe, that we may make a good reckoning of our Stewardship, bee found true, and not false in gouerning these Farme-places, Mannors, and Man-nor-houses, which are these three, as the Learned haue set them downe. *Prima villa est mundus iste; secunda proprium Corpus, tertia anima.* The first Farme-House is the world: the second, a mans owne body: the third, his soule.

Now in being a Steward in the first Farme, the world:  
man

Ludo'phus de  
Saxomin, Iodocus  
Rad.



man must take heed that hee become not so great a friend vnto it, and be not so much in loue with it, that he become an enemy vnto God, an vntrue & false Steward vnto his Master: for he that will be a friend of this world, is made an enemy to God. For no man can serue two Masters. He may not looke to shewe in the treasures and pleasures of the world, and raigne with Christ. *Augustine* said, *Nemo potest gaudere cum mundo, & regnare cum Christo*: that is, no man can reioyce with the world, and raigne with Christ. And againe, he saith: *Difficile, imo impossibile est, ut presentibus & futuris quis fruatur bonis, ut hic ventrem, illic mentem impleat, ut à delicijs, ad delicias transeat, ut in utroq; saculo primus sit, ut in terra, & in culo, appareat gloriosus*: that is, it is an hard thing, yea, impossible, that any man should enioy the goods of this present world, and also of the world to come: that heere hee should fill his belly, and there his soule: that hee should bee chiefe in both worlds; that he should be glorious in the earth, and in heauen. And this made *John* so earnestly to dissuade vs from the one, the world, and so louingly perswade and exhort vnto the loue of the other, the world to come. *Loue not the world, neither the things that are in the world: If any man loue the world, the loue of the Father is not in him. For all that is in the world, (as the lust of the Flesh, the lust of the eyes, and the pride of life) is not of the Father, but of the world: and the world passeth away, and the lust thereof: but he that fulfilleth the will of God, abideth for ever.*

Iam 8.  
Mat. 6. 17.

August.

I. Ioh. 2. 15,  
16, 17.

The riches, treasures, and stocke of this Farme, are all goods Temporall, which being concredited to vs of this rich person, God, the true owner of them, we must take heed that we play not the bad Stewards with them: and that is done foure wayes. First, in getting them wrongfully. Secondly, in setting our hearts on them idolatrously. Thirdly, in keeping them to our selues basely. Fourthly, in spending them vnlawfully, and sinfully. Of these foure in order,

Iam. 2. 6.

Psal. 1. 3.

1. King. 21.

Greg. decret. l. 5.  
tit. 19.

Glennil. l. 7. 16.

First, wee placed of our great and good Lord and Master, Stewards in this Farme, the world, may not gaine goods through other mens hurts, building our houles, as the moth, in other mens cloth, & feeding our selues fat by hurting, biting, and spoiling others, as the moth is fatted by spoiling the cloth where she liueth. Such men are very like to the filthy worme in a sheepe, which is made fat by eating and consuming the poore seely sheepe, and like Lice and Fleas, which fatte themselves by sucking mens blood. Such bad Stewards are the wicked couetous bad rich men, who are made full by deuouring the poore, and oppressing them by tyrannie. Good Christians are compared to Trees, which doe bring forth good fruit in due season, and help every way: For a good Tree will bring forth fruit to quench hunger and thirst, and it will put off the iniury and violence of the stormy weather; but a bad tree, a Bryer, when the poore Sheepe flye vnto it for succour, scrapeth and scratcheth all the wooll from their backs, and pillesh them bare. Such trees are the mercilesse Stewards, the Tyrants of the world: which, when the poore fly vnto them for succour, they rye them, and wrap them in Bonds, like as the Bryer doth the sheepe, and then vnmercifully spoile them. The rich Steward *Abab* could not rest, vnlesse he had poore *Naboth* his Vineyard, and he and his cursed wife *Iezabel* cared not how wrongfully and cruelly they came by it. *Gregory* reporteth, that such cruell and bad Stewards were denyed *Christianorum Sepulturam*: Christian mans butiall. And *Glennil* writing of the Lawes and Customes of England, saith, that by the most ancient Lawes of England, the goods of an iniurious and defamed oppressour, dying without restitution, were escheated to the King, and all his Lands to the Lord of the Towne. And what becomes of himselfe? His flesh is giuen to the wormes, a right *Cadaver*. Looke to the sillables of that word, and let *ca*, stand for *caro*, *da*, for *datur*, and *ver* for *vermibus*. It sheweth That mans flesh is gi-

## The Stewards last account.

I I

uen to wormes : and his soule to the Diuels, to bee tormented world without end. And therefore the ancient Father saith, *Si haberes sapientiam Salomonis, si pulchritudinem Absalonis, si fortitudinem Samsonis, si longanimitatem Enoch, si dimitias Cœli, si felicitatem Octauiani, quid profunt hæc cum tandem caro datur vermibus, & anima demonibus, cum diete sine fine crucianda?* That is to say, If thou haddest the wisdom of *Salomon*, the beauty of *Absalom*, the strength of *Samson*, the long life of *Enoch*, the riches of *Crasus*, the felicity of *Octavian*, what doe these profit thee, when at the last, thy flesh is giuen to the wormes, and thy soule to the Diuels, with the rich man to be tormented world without end? For what will it auaille a man to winne all the world, and to lose his owne soule? or what ransom shall a man giue for his soule?

*Aug. Super Mat.*  
25.

2. Men placed Stewards in this world, & hauing the stock of the same at their disposition, play the bad Stewards, in setting their hearts vpon them idolatrously. From this vice and hainous sinne, *David* dehortheth, when he said, *If riches increase, set not your hearts thereon.* And *Paul* commands them that be rich in this world, that they be not high-minded, neither put their trust in vncertaine riches, but in the living God. In which place, hee yeeldeth a great reason to moue men not to trust to riches, adding a fit Epithite to riches, calling them vncertaine. For they ebbe, they flowe, they come, they goe, they are neuer certaine. Therefore the Wise man gaue good counsell, when as hee said: *Trust not in vncertaine riches.* *Valerius* said well to this purpose, *Diuitia ista in quibus summam felicitatem consistere putant, sunt caduca, momentanea, crepundijs simillima, affluunt subito, subito dilabuntur, nullo in loco, nullo in homine, nullo tempore sunt certa, sed incertissimo statu fortune huc illuc acta; quos in sublime susulerunt subito casu deiciunt.* That is to say, Those riches wherein men place their chiefe felicitie, are caduke, momentany, most like to gугawes, they come suddenly, and suddenly slide away: they are certain in no

*Psal. 62. 10.*  
*1 Tim. 6.*

place, in no man, at no time, but tossed hither and thither by fortunes instabilitie, whom they haue exalted highly, they throw downe suddenly. This was one of the Philosophers reasons, why riches should not bee felicitie: *quia flumini, & resurgunt*, that is, they come speedily to a man, and hastily runne away, like the tyde of the Sea. So long as Troy flourished, it was said of King Priamus (*quo nō felicius aliter*) neuer was any more happy: but when it was destroyed, so vncertaine was his state, and so vaine his former trust in riches. (*infelix Priamus*) so that this saying (*Priami calamitates*) became a common prouerbespoken of all distrest persons. What a foolish thing it is for men to trust in riches, may appeare by the example of that rich Steward, who considering his great incomes and fruits that were to come in, reasoned with himselfe, saying, What shall I doe, because I haue no roome where I may lay vp my fruits? And he said, This will I doe, I will pull downe my Barnes, and build greater, and therein will I gather in all my fruits, and my goods: and I will say to my soule, Soule, thou hast much goods laid vp for many yeeres, liue at ease, eate, drinke, and take thy pastime. But God said vnto him: *O foole, this night will they fetch away thy Soule from thee, then whose shall those things bee which thou hast provided?* So is he that gathereth riches to himselfe, and is not rich towards God, which trusteth to vncertaine riches, and considereth not how deadly they sling in the end. For as the Bee carrieth Honey in his mouth, and a sharpe sting in his tayle; euen so the couetous and cruell man trusting to his riches, hath pleasure in his life, but pain at his death: Like to the example of the rich Glutton, whose pleasant life you may see whiles hee liued, and his dolefull sorrows after death: from the 19. Verse to the end of this Chapter.

Thirdly, men play the bad Stewards in this Farme, this world, by keeping their goods to themselues basely, and miserably, of which goods, the Lord is the true owner, and

and not themselves, but Stewards and Disposers of them; and therefore, O man, thou shouldest dispose them, and doe with them, as he would haue thee; for so ought euery one to doe that is a Steward and Bayliffe vnder another. Therefore be rich in good workes, glad to distribute. For this is the true vse of riches in good men that vse them wel, to whom they are Gods bleisings, and the ornaments of vertue. But to the wicked that imploy them not to help others, but rather do hurt, they are *sentina malorum*, a sinke of euils. Keepe not that to thy selfe basely, which God the true owner bids thee lay out cheerefully to help others. For if thou doest, thou art false to God in thy dealing. If a rich man that hath a Bayliffe, a seruant vnder him, should say vnto him, Here is twenty shillings, pay this to such and such persons, and it is as good as if thou payedst it vnto me. If this seruant should keepe this twenty shillings vnto himselfe, and not lay it out as his Master bids him, nor restore it, you will say with mee, that this were a bad seruant, a false Steward. God of his gracious goodnes bestoweth all that thou hast vpon thee, and bids thee giue vnto the poore, feede the hungry, cloath the naked, visit the sicke, and imploy it to other good vses, and then thou giuest it to him. If thou shouldest not doe this, thou art a false Steward, thou doest not repay that which thou hast receiued. Thou a rich man carriest as it were the poore mans stocke; and therefore let them haue part with thee. *Stips pauperum, thesaurus diuitem*: the rich treasure is the poore mans stocke, as said the good Emperour. God will haue no Begger in Israel. Nature suffereth nothing empty, and the Raine when it falleth downe, and runneth, filleth euery chinker and hole as it runneth, and leaueth still some moisture behinde it, to doe good, where need is. So doe you, ye rich Stewards of the weale publique: Lay out some goods for the maintenance of the Gospell, some for thy poore neighbours: that is done to Christ, that is a treasure in Heauen surely kept for thee, and hath a finall blessing

*Arif.*

Math. 25.

*Tiberius Constant.*

Rev. 18.

ling

ling, *Math. 25.* for the works of the godly follow them, to defend them, and reioyce them in the world to come. But if thou art a false Steward, gettest thy goods by pil-ling, polling, grinding the faces of the poore, and selling them for hose and shoes, and keepest them basely to thy selfe, and thinkest at thy death to leaue them to thy wife and children: thou shalt vndoubtedly leaue behind thee for all thine, not a blessing, but a plague, and a curse, and so vterly vndoe all thy posteritie.

*De male quaesito vix gaudet tertius heres.*

Exod. 20.

God doth visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate him. And the Lord commaunded the cruell seruant himselfe, his wife and children, and all that hee had to be sold, *Math. 18.* inflicting the punishment not onely vpon himselfe, but also vpon his wife and children. Therefore let men be not vniust and cruell, but true and mercifull: for as the holy father hath: *Sola misericordia est comes defunctorum.* Onely mercy accompanieth the dead: That a man shall carry away with him, and God in his mercy will reward mercy.

August.

Fourthly, men play the bad Stewards, when they receiue the Lords goods, and lay them not out according to his will: but spend them vnlawfully, wilfully, and wastfully: for which they are culpable and accusable, as this bad Steward was. The idolatrous person layeth out his riches vpon superstitious workes, as *Ahab*, and *Iezabel*. The quarrellsome man layeth out his goods vpon vnnecessary suites of law, hindering himselfe and his neighbours, as the *Corinthians* did. The vncleane person, in chambering and wantonnesse, as *Sardanapalus* and *Abfalon*, fluing altogether in carnalitie. The Epicure and belly-God, in faring deliciously every day, as the rich Glutton. Gamsters, in gaming, as *Oltaninus Augustus*. To conclude, eue-

ry



ry one which layeth out his goods in idle superfluous and vngodly courtes of life, playeth the parts of an vthrifty and vnfaithfull seruant, as the prodigall sonne. And if a Preacher, Magistrate, or other Officer rebuke any of these for their vnfaithfull dealing, and prodigall swagging: they will say, What haue they to doe with vs? we wast and spend but our owne money and goods: building vpon a base ground: for no man is Lord and proper owner of his wealth, but onely a Steward for a time to the high Lord of all. And as a great mans Bayliffe and Steward on earth, ought to lay out the goods of his Master as he commandeth, and must render an account how he doth it: euen so must every man being made a Steward in this farme the world, employ the talents and gifts which he receiue, as the Lord of Lords, the high Master of all commandeth, and shall render an account, as hereafter followeth.

The second Farme or Mannor-house, wherein man, a Steward vnder this rich man God, is to be employed, and which he ought carefully to looke vnto, is his owne body; the goods whereof, as health, power, and strength, are to be employed to the honour of God, to supply our owne necessary occasions, and to helpe our neighbour in all godly and honest affaires. This Farme ought to be well and cleanly kept, that it may be a fit dwelling Place and Temple of the holy Ghost: for if wee will adorne our houses, decke them, sweepe them, and every way (as much as in vs lyeth) make them handsome and commodious for a great earthly person: much more should wee haue a care to preferue from pollution, and keepe cleane our owne bodies; because they are the houses of the holy Ghost; and further, to giue our members instruments of righteousness vnto God, and to offer vp our bodies a quicke sacrifice, holy & acceptable vnto God, Rom. 12.1. This Farme a good Steward should carefully looke vnto, lest death should enter through the ports and gates there-

1. Cor. 6.

Rom. 6.13.

of to the soule, and worke the destruction thereof: which ports and gates I will set open vnto you, making as much haste, as the Porter doth, when his Master waiteth for him at the gate. The ports and gates of the body are these five: Hearing, Seeing, Talking, Tasting and Touching: Which gates should be heedfully watched, that nothing goe in or out, but that which pleaseth the Lord: for as a great earthly man hath a Porter to keepe his gates, that no lewd, filthy nor contagious person should enter in to pollute his house, or infect his people, and so procure danger or death vnto the, or otherwise disorder himselfe: Euen so euery Christian man should looke to the gates and doores of his body, lest sinne enter in by them, and death follow to the subuersion of body and soule.

The first port and gate of the body is the eare, the proper organ and instrument of hearing, it is the mouth of the soule which giues it nourishment, and sendeth downe foode into it, and which makes it liuely and fructife in all the rest of mans members. Mans eares should be open to heare good things, as the Word, as our Sauour would haue vs, and the Prophet *Esay*, verse 3. exhorteth vs so to doe, shewing the vilitie thereof, saying: *Incline your eares and draw neere: Heare and your soule shall liue.* This word is the sincere milke, whereby our soules are nourished, and receiue their spirituall growths: it is a lanterne to carry light, and to direct: it is a medicine to heale, a guide to conduct, a bit to restraints, a sword to defend, water to wash, fire to inflame, salt to season, wine to reioyce, raine to refresh, a treasure to enrich, a key to vnlocke heauen gates vnto vs, and by the merits of Christ Iesus to let vs into an inheritance immortall, and vndefiled, and that fadeth not away. Now, beloued, seeing that mans eares are the instruments, & vessels to receiue this Word, let vs study to keepe them cleane, and open to receiue the Word: but shut this gate against al blasphemous speeches, slanderous and filthy talking: for euill words corrupt good manners.

The

Reuel. 2.  
Math. 13.

1. Pet. 2. 2.

1. Cor. 15.  
Manner:



The second port of the body is the eye, which must not let in bad sights, it must not couetously looke on his neighbours goods, lands or livings, as *Ahab* did on poore *Naboths* vinyard, nor wantonly looke on his neighbours wife, as *David* did vpon the wife of *Urie*. This caused Iesus the sonne of *Sirach* in his ninth chapter, verse eight, to say, *Turne away thy eyes from a beautifull woman, & looke not vpon others beauty; for many haue perished by the beauty of women: for through is lone is kindled as a fire.* What harmes enter in by this gate, it may appeare by the example of *Putiphar* his Lady and wife, who steadily beholding the beauty of *Ioseph*, after many dayes, at the last said, Come, lye with mee. Let vs therefore take heed of wanton looking, sinfull lusting, and vngodly committing of sinne and wickednesse.

1.King.11.

2.Sam.11.

Gen.39.

The third port and gate which letteth in sinne and death to the soule, is talking out of the mouth, executed by the tongue: This should not be filthy, nor foolish, but good to edifie withall, that it may minister grace to the hearers. The tongue is the best member that a man hath, (if it be in tune, in good order;) but the worst member, if it is out of order. And therefore *Anacharsis* being demanded what was the best member of a man? and what the worst? The people looking for a double answer, vnto a double question: He spake in one word and said, The tongue, for the former reasons. Therefore the Poet said: *Est vita pariter ac ianna lingua necis.* The tongue is the gate of life and also of death. Therewith blesse we God, euen the Father, and therewith curse we men, which are made after the similitude of God. But let vs looke to the true vse of the tongue, and haue it still in our hearts and minds, which is first to glorifie God, and then to exhort our neighbour to goodnesse. This made *David* to pray thus: *O Lord, open thou my lippes, and my mouth shall shew forth thy praise:* and it made the Authour to the *Hebrewes* to giue this good counsell: *Exhort one another daily, while it is called to day.*

Ephes.5.4.

Col.3.8.

Ephes.4.29.

Iam.3.9.

Heb.3.

Heb. 13. 15.  
& 3. 13.

*Lactantius* writing of the tongue of man, setteth down these things to be considered, the Finall cause, the Materiall cause, the Formall, the circumstances, and the manner how it is, wet and moistened.

1. The Finall cause : which although it is last in execution, yet is first in intention : and that is ( as the Philosopher hath ) to expresse the conceptions of the minde. But the Scriptures tell vs, that the tongue was given to glorifie God, and to instruct one another.

2. The matter of the tongue : it is made of flesh and not of bones, that thou shouldest not bee stubborn and stiffe in thy speech, but gentle and courteous, 1. *Pet.* 3. 8.

3. The forme of the tongue : it is more long then broad : open above, and shut below. This shewes that it ought to be stretched out, and to reach on high to sound out the praises of God, but it ought not to be delighted to talke of things below.

4. The circumstances : *Labia et dentes*, the lippes, and the teeth. The lippes must speake to the glory of God, and the edification of our neighbour, and the words ( as hee saith ) must bee examined *dentibus examinationis*, with strict examination, and due consideration, before we speake.

5. The tongue is wet from the head : so our speech ought to be of Christ our head : it is wet also with our owne spittle : so our talke should be of our owne filthines, of our owne sinnes, that wee may be ashamed of them, repent and amend, that we may be forgiven.

The fourth gate of this Farme (the body) which letteth in sinne into it, and hurts the soule also, is our tasting, our eating and drinking, which should be moderate to suffice nature, and not to make the flesh proud and rebellious against the spirit, which a little will doe as the Philosopher thought. The Apostle would haue vs to walke honestly, as in the day, not in eating and drinking, meaning excelsse of eating and drinking, like to the sonnes of *Eli*, *Iob*, *Bala-*

*taxar*, and the rich glutton : and thus the Apostle Saint Peter vnderstandeth it. And our Sauour giues vs a good caueat to beware of this excelsse in eating and drinking. Take heed to your selues, lest at any time your hearts be oppressed with surfeiting and drunkennesse. Excessiue banquetting with costly meate and drinke, makes a man procline and prone to lust: *Hierom. Venter mero astmans, spumat in libidinem.* Let vs therefore follow both the counsell and example of Paul. His counsell is, that wee should mortifie our flesh, our earthly members. His example is laid down, 1. Cor. 9. where he saith, *I tame my body, or I beate downe my body, that is, I bring it into seruitude.*

The last gate of this Farme, whereof wee are made Stewards, and which letteth in sinne and death to the body and soule, is Touching; the object whereof must be no vnclane thing, as the Apostle doth teach, 2. Cor. 6. 17. In which place the Apostle bringeth in an exhortation taken out of *Esay 52. 11.* where the Prophet saith: *Depart ye, depart ye, goe out from them, and touch no vnclane thing. &c.* Which exhortation the Apostle bringeth in there to perswade the *Corinthians*, and all Christians, that for as much as they were the Temples of the holy Ghost, they should leaue the Temples of Idols, the prophanations of the *Babylonians*, and their filthy coinquinations : for that which the Prophet speaketh of the peoples going out of *Babylon* into the Land of the Iewes, the same he transferreth from the type, to the thing signified, to wit, that all they which haue giuen their names to God, should forsake the wicked prophanations of the Genriles, their haynous sinnes, their filthy kind of life, Haue no fellowship with the vnfruitfull workes of darkenes: yea, & they should be so far strangers from an vnclane life, that they should not so much as touch any vnclane thing, lest they should be defiled: for he that toucheth pitch, shall be defiled. Which p'aces may well be vnderstood of both ill company-keeping, and of vnclane liuing : from both of these we are forbidden.

1. Pet. 4. 3.

Luk. 21. 34.

Col. 3. 5.

2. Cor. 6. 17.

1. Cor. 6. 19.

Esay 52. 11.

Ephes. 5. 11.

Esay 52. 11.  
1. Cor. 6. 17.  
Act. 2. 40.

But to speake a little of the former : Wee see by daily experience, that one mangie horse will infect another; & therefore when wee see in a close or stable such a one, wee will say, Wee will not put our horses there, lest they should be infected : In like manner wee our selues will refrain the company of such as haue any contagious and dangerous diseases, as the Leprosie, or the plague; and we will desire the societies of such as are sound and healthy : And why doe we not refrain the companies of the wicked, whose vile and lewd examples in speeches and liuing soone depraue vs, and confirme vs in naughtinesse ? And againe, Why do we not delight in the cōpany of the godly, knowing that of them we may learne goodnesse ? for with the holy thou shalt be holy, and with the froward thou shalt learne frowardnesse. Let vs therefore detest, abhorre, and flee from naughtinesse, and wicked mens companies, as from the sting of a Serpent, and poyson of a Basiliske, ( vnlesse it be in hope to conuert them ) and let vs touch no vncleane thing, but practise holinesse of life and conuersation. For this is the will of God, euen our sanctification, and that we should abstaine from fornication, that euery one of vs should know how to possesse his vessell in holinesse and honour, and not in the lust of concupiscence, euen as the Gentiles which knowe not God: and God hath called vs not to vncleannesse, but vnto holinesse.

O deare Christians, Christ hath made vs Priests vnto God, and St. Peter Ep. 2. 5. saith, *That we are an holy Priesthood, to offer vp spirituall sacrifices, acceptable to God by Iesus Christ.* and Paul beseecheth vs to *give up our bodies a liuing sacrifice, holy, and acceptable vnto God.* O let vs doe so, let vs doe so; let vs sleepe no longer in sinne, rocked and lulled in the cradle of securitie. And thus much concerning the second Farme place, and the ports and gates of the same, which a carefull Steward should circumspectly and warily looke vnto.

The

1. Thes. 4.  
3, 4, 5.

7. verse.

Reuel. 1. 6.

Reuel. 12. 1.

The third farme, is the soule of man, which although it is created pure of God, as the Angels are, yet being in the body, a foule and filthy prison, and yet part of man, (for man doth consist of a body and a soule) is polluted by this participation with the body, is tainted now with originall sinne, and performes not many times good parts and offices. Now to speake somewhat more plainly to this purpose: Whereas there are two parts of mans soule, the Vnderstanding, and the Will: The office of the intellect is, to discern among objects what is good to be allowed, or meet to be disallowed: It is the office of the Will to chuse and follow that good which the intellect shall appoint, and to despise and refuse that which the vnderstanding shall disallow. If the former, (the intellect) faileth in discretion and iudgement: then the Will faileth also in chusing and following: for the intellect is as it were the soules guide and gouernour, the Will euer expecteth iudgement from the intellect, and is still at his becke. Now whereas man faileth many times in iudgement and vnderstanding, and the Will not onely couers, but chuseth that which is euill; it commeth to passe that the soule is polluted, and in mans members performes wicked actions. And therefore man must craue the conduction of Gods holy Spirit, to be led by him, and the Word of God, which must be a lanterne to his feet, & a light to his pathes, and then he shall goe well. This soule of man should not be polluted with impure and vnleane thoughts, and bad choyces, and all the vertues and powers of it ought to be directed principally to the knowledge, loue, and honour of God.

The soule of man performeth diuers offices in man, and according to her seuerall performances takes diuers names, as *Ishodorus* writeth: *Anima dum viuificat corpus, anima est: dum vult, animus est: dum scit, mens: dum recollit, memoria: dum rectum indicat, ratio est: dum spirat, spiritus est: dum aliquid sentit, sensus est.* This is a point fit for the learned, and therefore I leaue the Englishing of it to them

Secundo etimolog.

them that can vnderstand it. And so much of the third and last Farme-house, which Man, a Steward vnder God, must looke vnto, and haue an especial care of: for it is immortall.

By this which I haue spoken, it may appeare what a great burthen and charge lyeth vpon euery mans conscience, to looke vnto his wayes and pathes, his consultations, studies, and all his labours, and workes. For Almighty God, who by his Word and great power made all things, in his infinite wisdom created nothing vaine and idle. The glorious Angels are ministering spirits, *Sermentes* vnto God, his messengers to do his wil, & sent for the good of the Church, to bring glad tidings, to comfort and help: which the word *AGGELOS* teacheth Which thing the Author to the *Hebrewes* hath well obserued, saying, that they are sent from God to Minister for their sakes, which shall be heires of saluation. And therefore *Gregory* saith, *Angeli ad ministerium pro nostra salute semper ministrant*: that is, the Angels are alwayes sent to serue for our saluation. The conuscant and glorious Sunne doth goe and accomplish his courses (as God hath appointed) by motions and operations. *Adam* the first and principallest man, as soone as he was created, was placed in the Garden of *Eden*, to dresse, trim, and keepe it, in a decent and good order, *Gen. 2. 15*. And yet this being before the fall, and before any weedes and trumperies that there might grow, there was no need to labour; yet God appointing him to this worke, hereby doth shew how much he abhorred idlenes. *Adam* then was, as it were, the Lords labourer as well as his owne, euen before the fall, in the time of his integritie. But after the fall, labour was a punishment laid vpon *Adam*, and all his posterity. *In the sweat of thy browes, or face, thou shalt get thy lining*. Now labour is paine: and therefore when we speak of a laborious man, we say, such a one taketh great paine, whether it be in Mechanicall crafts and occupations, or altogether in contemplation. All men are  
Stewards,



Stewards, and must labour, the Word of God exempteth none, and God hath no respect of persons. Our Saviour *Mat. 20.* will suffer none at any time to be idle, but sendeth them to labour in his Vineyard.

Ministers are the Lords Stewards, and must labour, and therefore are called Labourers: they are called workmen, and workers together, and should shew themselves to be cunning workmen, rightly diuiding the Word of God.

Math. 9. 37.  
2. Cor. 6. 1.

They are the Lords Seruants, and receiue Talents: and therefore should make good vse of them.

2. Tim. 2. 15.

His Shepheards: therefore must feede and ouersee his flockes.

Ezec. 34.

His Cryers: therefore must cry aloud and spare not: *Tell the people their transgressions, and the House of Iacob their sinnes:* they may not be dumbe.

Esay 58. 1.

His Builders: therefore should goe on in their worke.

Fishers: therefore ought to let slip their Nets, to take and winne soules, but cast their Angle to take money, as *Peter* did.

Emballadours of the Lord: Therefore they ought to haue tongues, and sufficiency to doe the Lords message.

2. Cor. 5. 10.

Feeders: therefore ought to haue meate, and to distribute it.

Sowers: therefore ought to scatter the Seed of the Word into mens hearts.

His Leaders: therefore they should conduct their flockes in the way of the Lord.

His especial Fighters against Sinne, the World, the Flesh, the Diuell, Heretikes, and all the enemies of Gods Truth, as *Paul* was, 2. *Tim.* 4. 7.

By these, and many other like Appellations and Names we see, and may learne, that God vouchsafeth the helpe of Ministers, to execute his will, and vseth them as meanes to saue his Sheepe from perishing; yea, they are the instruments to conuert the people. The Lord saued the *Arke*, but by *Noah*: He conuerted the *Niniuites*, but by *Jonas*;

instructed the *Eunuch*, but by *Philip*: perswaded *Cornelius*, but by *Peter*: called *Paul*, but by *Ananias*. *Paul* must plant, *Apollo* water, and God giueth the increase. Albeit *Christ* is the light, yet *Ministers* beare witness of the light: though he be the fountaine of liuing water, yet *Ministers* are the conduits to conuey them to the people: though he be the Physician, yet *Ministers* are the Apothecaries, to make the confection: though he be the cause efficient, yet *Ministers* are the instrument, even helpers: though hee be King, yet *Ministers* are his Embassadors; yea, which is more, if more can bee, *Paul* telleth *Timothy*, that if hee take heede to himselfe, and vnto doctrine, and continue therein, he shall saue both himselfe, and them that heare him: and so *Timothy* should not onely be an Helper, but a Sauer in sort. *Ministers* then must bee good Stewards, carefull, and painefull. *Cura curarum regimen animarum*: The gouernment of foules, is the care of all cares.

Notwithstanding this office of the Ministry truely administered, bringeth honour: yea, it is worthy double honour. For the Elders that rule well, are worthy double honour, specially they that labour in the Word and Doctrine. Many loue to rule, but they rule not well, neither labour in the Word and Doctrine: and therefore are not worthy double honour: for there is none due, but to the painefull Steward; the labouring Minister, as Father *Lastimer* well said in his fourth Sermon before King *Edward* the 6.

Noblemen, Knights, and Gentlemen of great valour and worth are Stewards, and ought to employ some houres in the seruice of God, to please him; as *Iehosaphat*, *Asa*, *Iosias*, and *Ezechias* did. They ought also to do good to the Commonwealt, not neglecting a reasonable and necessary care of their owne followers, and Families. Ancient *Chronicles* testifie, that *Alfred* King of England, and Founder of the Vniuersitie of *Oxon*, divided the day and night into three parts: eight houres he spent in the seruice



seruice of God, eight houres vpon his Country, and eight houres vpon his body, and the maintenance of his Family, letting no time to passe away vnaprofitably, alwayes remembring, that whilest he had time, he should doe good. *Ernestus Luneburgensis* spent himselfe in doing good; and therefore was represented by a golden Candlesticke, bearing a Torch in it, wherein were ingrauen these Letters in gold, shewing his good and charitable minde, & deeds of charitie, proceeding from him. *A. S. m. i. c.* A flood for *Alijs*, *S.* for *seruiens*, *m.* for *me*, *i.* for *ipsum*, and *c.* for *consumo*. Set all together, the sentence will be, *Alijs seruiens, me ipsum consumo*: I consume my selfe, by seruing other mens turnes. It is a common speech among worldly men, when they are exhorted to help the poore beeing in distresse, to say, We will doe what we can for our neighbour, not hurting our selues; but wee will looke to our selues first. O beloued, these men are louers of themselves, more then louers of God, or of their neighbours. The old commandement ginen of God, was, and is: *Thou shalt loue thy neighbour as thy selfe*: and who doth so now? And yet our Sauour in the New Testament presseth vs more nearely, teaching vs to loue one another, as hee loued vs: now Christ loued vs better then himselfe: for if he had not, hee would haue harkened to *Peter*, disswading him from his sufferings for vs, and perswading him to pity & fauour, himselfe: but hee would not follow his wicked counsell, but knowing it not to bee of God, said to him, *Get thee behinde, Satan, for thou art an offence vnto me*, &c. Christians take their names of Christ, and should be of Christs minde, and reckon every one an enemy vnto them, that disswadeth them from doing good to their neighbour, when they may, although it be to their owne losse, hurt, and hazzard not onely of goods, but also of life. There is a great hatred betweene the Dragon, and the Pellican: the Dragon, when hee knoweth that the Pellican hath yong Birds, watcheth her when she goeth from her

Ioh. 13. 34. &  
15. 12.

Chryso.

Rom. 5. 12.  
Math 26. 28.  
Ioh. 11. 25.  
1. Ioh. 3. 16.

1. Tim. 6. 18.

Math. 14.

1. King. 17.

Math. 25.

next, and then commeth and poisoneth the yong ones. The Pellican returning, and finding her younglings dead, bewaileth the losse of their liues, sending out most dolefull and lamentable cryes and squeakings, and at the last, forgetting al care of her selfe, and burning with a feruent loue towards them, she pecketh her owne brest, letteth out her owne blood, which streaming out on them, reuiueth them. In like manner, there was a great hostility betweene the great Red Dragon, the old Serpent, (I meane Satan) and all mankind. He in *Adam* poyloned and killed vs all with sinne. Our Saujour Christ pittying our miserable case, and willing to help vs, shed his owne blood for vs, and made vs aliue againe. Such a loue should be in vs, when we see our Christian brethren in extremitie, and can help. We ought to lay downe our liues for them, much more we should impart our goods, and bestow any labour and paine to doe them good. I write these things to you (you Honourable, Worshipfull, and rich men of the world) to moue you (if it please God that I may,) to be liberall, and rich in good workes, and to lay vp treasures in heauen for your selues, by shewing workes of mercy. Which thing most of you are able to doe, and may doe without danger of life. O then be willing to make performance, and God will heere on earth increase your basket and your store, as hee did the Loaves and Fishes in the Disciples hands, distributing them, and hee will lengthen that which you haue, as hee did the Meale and the Oyle of the poore Widdow of Sarephath: you shall receiue mercy at the Lords hands in earth, and in Heauen at the last Day, an euerlasting blessing. Therefore flatter not your selues, because of your high Places of Honour and Worship. For God priuiledgeth not you more then the poore, to be idle Stewards. There must bee no ciphers in Gods Arithmetike, no mutes in his Grammar, no blankes in his Kalender, no Drones in his Bee-hiue, no loyterers in his Market-place, and Vineyard, no idle Stewards in his Farnes. And

to, my good Lords, and you Worshipfull Gentlemen, with all respectiue duties, I humbly take my leaue of you.

Lawiers are Stewards, and diligently and faithfully should examine their Clients causes, deale plainly and iustly with them; and not for gaine sake tell them a lye, and confirme them in errours, and make them pay for all, sowing the seeds of Sedition, which come vp euery Terme, when as loucly compositions and agreements at home might better serue: and whereas their Clients are poore already, they in the end make them poorer. *Siluanus* saith, *Hac lege tueri pauperes videntur, ut spoliens, hac lege defendunt miseros, ut miseriores faciunt, defendendo*: that is to say, With this Law they seeme to defend the poore, that they may spoile them. With this same Law they defend poore wretches, to make them more miserable by their defending. And yet for all this, who better rewarded then the Lawyer? A Preacher that speaketh the truth from God, and vseth the meanes to win mens soules to God, hath many times for his paines, reproaches: but Lawiers sometimes for pleading vniust causes, haue large fees: and when their Client is ouerthrowne, his cause lost, and his money spent, they blame the Client, & say, He told me the best, but not the worst, we lacked good information But now what becomes of this poore man ouerthrowne? He perhaps hath maintained the suite with borrowed money, and is become indebted vnto many, and new suites by his Creditors come vpon him, Baylifes (who liue & reioyce at poore mens fals) swarm about him like Caterpillers, and the Flies of *Egypt*, they take him, and prey vpon him. Thus the vnnmercifull feed vpon him when hee is downe, as Wolues, Dogs, Kites, Crowes, and such like doe vpon a Sheepe that lyes in a Ditch, and is not able to rise. But this dangerous and hurtfull sore is commonly bred and maintained by the inferiour sort of Lawiers, who wringing out matter from poore silly men, bring it vp out of

Lib. 5. de  
guber.

the country, to the better sort of Lawyers, and worke them to vndertake businesles, concealing the truth many times from them, which these good Lawyers, whereof (God be thanked) we haue great store, learned and godly, skilfull in our Lawes, would neuer vndertake, if the truth at the first were deliuered vnto them. O God, giue them knowledge of the truth and righteous causes, and make them maintainers and followers of the same. *Amen.*

Husbandmen, Artificers, Trades-men, and all other workemen of occupation, and labourers whatsoever are Stewards, and ought trustfully, and not deceitfully; diligently, and not idly labour and take paine early and late, lest poeerty come vpon them, as one that trauelleth, and necessity like an armed man, *Prov. 6. 11*. He that will not worke in Haruest, shall want at Christmas. The very Bees and Emmets, by the instinct of nature, labor diligently in Summer, to provide for Winter. So should poore labourers do to provide for them, and theirs, that they may not proue worse then Infidels. A slothfull hand, saith *Salomon*, maketh poore; but the hand of the diligent, maketh rich. He that gathereth in Summer, is a wise sonne; but hee that sleepeeth in Haruest, is the sonne of confusion. Let every man therefore in his place shew himselfe a good Steward, that he may eate the labours of his hands: which is a blessed thing, and then hee may eate with a good conscience. *Salomon* gaue good counsell, when he said, *Drinke the waters of thine owne cisterne, and of the Riuer out of the mids of thine owne Well.* Get thee goods with thine own honest labours, and then eate with thanksgiving; but if thou art idle, and labourest not; the Apostle thinketh thee vnworthy to eate. The Heathens did hold, that no good thing could be had without labour and paines taking; and therefore spake of vertue and knowledge, thus:

*Virtutem posuere dii sudore parandam.*

*Non iacet in molli veneranda scientia lecta*

*Ipsa, sed assiduo parsa labore venit.*

Man

*Prou. 6.*

*1. Tim. 5. 8.*

*Prou. 10. 4.*

*Psal. 128.*

*Prou. 5. 15.*

*2. Thes. 3.  
11, 12.*

Man must depend vpon God; yet vse the meanes, and he will giue a blessing. Our Saviour Christ Iesus could haue giuen fish vnto *Peter*, without casting out his net, but he would not, to teach him and the Church, that is to say, all the faithfull, by his example, to labour and to vse the meanes.

Luk. 5.

This doctrine teacheth vs, that all men of what Profession, Trade or occupation soeuer they are of, are Stewards vnder the high God, are seruants, or at least-wise ought to be so vnto God, and therefore must needes serue, labour, and not loyter, and then they shall better auoide the baits and snares of Satan: for the Diuell hath neuer so fit opportunitie to sow Tares among the Wheat, as when men are allsepe, carelesse and idle: for then hee hatcheth and breedeth many vices in vs: for like as in a standing water wormes are ingendred and bred, and not in a sweet and swift current: So likewise in an idle, (and not in a labouring body) many idle and euill thoughts are bred, and fostered. In which lamentable estate, as long as man lyeth in, he is in the Diuels service, he is the Diuels labourer, as *Bernard* writeth vpon the *Canticles*, saying: *Qui in labore hominum honesto non sunt, in labore profectio demonum erunt*: that is in effect, as if he should say: *Men that are loyterers, are the Diuels labourers: and what is the wages and pay of the Diuell? Death and destruction, the wages of all sinne.* The Crab-fish (as *Plinie* saith) when he seeth the Oyster lye gaping against the Sunne-beames, priuily stealeth vpon him, and putteth a pibble into the mouth of the Oyster, and so getteth out the fish, and leaueth nothing behind him but the shell, good for nothing: So likewise when we lie idle, rocked and lulled in the cradle of securitie, the Diuell stealeth into vs, getteth away our hearts, and destroyeth our soules, and leaues nothing but a body subiect to sinne, which he also will haue at the last.

Vse 1.

Math. 13.

Rom. 6.

2. A man that laboureth, shall thereby the better be able with a good conscience to prouide for himselfe and his

his family, without making false reckonings to deceiue his Master, as this false steward did.

3. A painfull man shall the better be able to relieue and helpe others, and this is a Christian mans duty: for as *Plato de legibus* hath, *Non solum nobis sumus nati, sed partem patriæ, partem parentes, partem amici vendicant*, that is to say, We are borne onely for our selues, but our Countrey claimes part for her own, our parents part, and our friends part. We must doe good to all, but chiefly to the household of faith: Wee must doe good to all, I say: yea, euen to our enemies that hate vs, following the example of our heavenly Father, who letteth his Sunne to shine, and the raine to fall vpon the good mans ground and the bad. And this must a man doe with his true gotten goods: for the gift that is giuen, being truly gotten, maketh the almes more pleasing to God.

4. This sheweth the true end wherefore God maketh men rich Stewards, and deliuereth them his goods: not that they should lay them vp, and doe no good with them, nor put their trust in them, nor keepe them basely, nor spend them wastfully & sinfully; but that they should gladly distribute them, according to the good pleasure of the chiefe Owner, God; to the benefiting of the Church, Gods faithfull people: for as a sheepe beareth a fleece of wooll, not for himselfe, but for the necessitie and benefit of men: Euen so the gifts of God which he giueth, either spirituall, or temporall, we are not to keepe onely for our selues, but to supply the necessities and wants of others: for so the Apostle teacheth vs, saying, *As every man hath receiued the gift, let him minister the same one to another, as good disposers of the manifold graces of God.* Wee as feeling members one of another, ought to relieue and support one another: for as the Stagges when they swimme over a great riuer to feed in some meddow, swimme all on a row, and lay their heads one ouer anothers backe, carrying the waight of one anothers hornes, and when the first is wea-

ry,



# The Stewards last account.

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ry, another takes his roome, and so doe it by course: Euen so must we doe, beare one anothers burthen, helping and doing good one to another, til we haue passed the troublesome waues of this world, and are come to the haven of eternall saluation. Then shall we approue our selues good Stewards, good seruants to our high Master the Lord God Almighty, we shall be found faithfull in our places, and shall haue the fruit thereof, an eternall blessing, as our Sauour doth teach, saying, *Who is a faithfull Steward and wise, whom the Master shall make ruler ouer his household, to giue them their portion of meate in season? Blessed is that seruant whom his Master when hee commeth shall find so doing: Of a truth! say vnto you, that he will make him ruler ouer all that he hath, that is, hee will make him an heire of eternall life: Hee shall inheris the Kingdome prepared from the beginning of the world. Hee shall walke with the Lord in white garments, that is, hee shall be glorified, and haue life enersting, and the glorious company of Christ: He shall be in Abrahams bosome, as Lazarus was, and eate of the tree of Life in the midst of the heavenly Paradise of God: Hee shall haue the Crowne of glory: Hee shall be a pillar in the Temple of God, that is, hee shall be firme and stable in glory, as a pillar irremouable, &c. Eye hath not seene, neither eare heard, neither euer did enter into the heart of man, what good things the Lord hath prepared for them that loue him, and serue him in holinesse and righteousness all the daies of their life. Illud verum et summum gaudium est, saith Bernard in a Sermon, that is the true and greatest ioy: and therefore as it were rauished with a great loue thereof, cryed out, O beata regio Paradisi! o beata regio deliciarum! O blessed region of Paradise! O blessed region of delights! And therefore hee exhorteth vs to bee out of loue with this world whiles we bee heere, and to hasten thither, saying thus, Festinemus ad locum iuiorem, ad agrum uberiorem, ad pastum saniozem, ut habitemus sine metu, abundemus sine defectu, epulemur sine fastidio, that is*

Mat. 24. 45, 46.

Luk. 12. 42,  
43, 44.

Math. 25. 34.

Reu. 3.

Luke 16.  
Reu. 2. 7.

Reu. 3. 12.



to say: Let vs hasten to a more safe place, to a more fertile ground, to a more sound feeding, where wee may inhabit without feare, abound without defect, banquet without disdain. Here is the hauen, the blessed port of rest, and the liberall portion of the good and faithfull Steward. But the slothfull, wastfull, cruell and vnfairfull Steward shall be cut off, or cut into pieces, and haue his portion with hypocrites, there shall bee weeping and gnashing of teeth, *Math. 24. 51.* Wherefore seeing that we all rather desire to be reputed, (yea, & be indeed) good Stewards then bad, to enioy a good place and portion, rather then a bad: let vs depart out of the Kingdome of sinne and Satan, and come to the Kingdome of light, let vs shew and approue our selues good Stewards, keeping our Farme places, the world, the body, and the soule well, and let vs not get our goods in the first manner house, the world, wrongfully, nor put our trust in them idolatrouslly, nor keepe them to our selues basely, nor spend them wastfully and vngodly, but lay them out for the maintenance of the Gospell, and helpe of the poore indigent members of Christ Iesus liberally.

Againe, let vs looke to our second Farme place, and mannor house, (our bodie) that it be cleane, and fit for the chiefe Lord and Master of all, and his Sonne Iesus Christ, and the holy Ghost to come into. Let vs diligently watch the ports and gates of the same, our Hearing, Seeing, Talking, Tasting, and Touching, that nothing goe in, nor come out, that may defile the body. Lastly, let vs haue an especiall care of our principall part, the soule, the last mannor house. Let repentance sweepe it cleane from impure thoughts, and wicked cogitations, let a good conscience be his bedding, let faith be euer looking to Christ Iesus, and cleansing, and let the graces and vertues of the holy Ghost be the ornaments of his lodging. And in all things, and in all our places and charges, let vs proue our selues good, wise, and faith-

faithfull Stewards, that it may be said vnto vs, & to euery one of vs, *It is well done, good seruant, thou hast beene faithfull in little, I will make thee Ruler ouer much: enter in into thy Masters ioy.* This approbation and allowance of our Stewardship, and vnspeakeable reward, giue and grant vs (O heauenly Father) not for our worthinesse (for we haue no merits) but for thy mercies and graces in Iesus Christ, *Amen.*

*The end of the first Sermon.*

## THE SECOND SERMON.

*And the same was accused.*



**A**S all men are Stewards vnder God, & what good Talents & gifts so euer they haue, they receiue frō him the fountaine of all graces: Euen so they ought to occupy & imploy the same, according to the good pleasure of him the Collator and Donator, as it is plaine in the Parable of the Talents, *Math 25.* And as *S. Peter* teacheth, *1. Epist. 4.* saying, As euery one hath receiued the gift, euen so minister the same, as good Stewards of the manifold graces of God: Whoso euer doth this, is commended and rewarded of his high Lord and Master, with these words of grace to his comfort: *O well done, thou good & faithfull Seruant, thou hast been faithfull ouer few things, I will make thee Ruler ouer many things: enter thou into the ioy of thy Lord, Mat. 25. 21.*

Pfal. 79. 9.

But if a seruant haue much cōcredited vnto him, if it be but of an earthly Master, and in ploy it ill, spend it wastfully, eating and drinking with the Drunkards, participating with the Adulterers, and intreating his fellow-seruants hardly, and yet thinketh that his euill carriage and outrageousnesse shall not be knowne, but that he shall escape with impunitie: O how this man deceiueth himselfe: For the fellow-seruants will relate the treacheries, bad vsages, and cruelties of their fellowes to their Lord. As those seruants did which saw their fellow-seruant so cruelly handled, *Math. 18.* And heere the bad Steward is accused to his Lord. Now if wee see by dayly experiences, that bad Stewards to earthly Masters escape not alwayes free with their false dealings, and other euill behaviours, but one or other will espy them, and disclose them, and giue their Master intelligence, and then he reckoneth and accounteth with them, and displaceth them: then we may much more assure our selues, that no cloud of darknes, no maske nor veile can be cast before the Lords eyes: *For hee that planted the eare, shall he not heare? Or he that made the eye, shall hee not see?* God knoweth, noteth, seeth, ouerseeth al things; yea, the very secrets of the heart: and yet if he were not so quicke of capacitie, of hearing, and seeing: Yet there are many tell-tales, and pick-thankes in the Familie, which relate all our misdemeanours, and accuse vs vnto him, as in my Text; the false Steward is said to be accused. And here beginneth a lamentable discourse, &c a Tragicall Relation of the miserable estate of a bad Steward, laid down in my Text, in these points: First, *He is defamed, or accused,* in these words: *and the same was accused.* Secondly, *called: (and he called him.)* Thirdly, *reprehended,* in these words, *(How commeth it to passe that I heare this of thee?)* Fourthly, *he yeeldeth an account: Come render an account of thy Stewardsh.* Fifthly, *he is put out of his Office,* in these words: *For thou mayest be no longer Steward.* Of these in order: and first of his accusation, Wherein we are to note, first,

## The Stewards last account.

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first, his Accusers : Secondly, the capitall and hainous crimes whereof he is accused.

The Accusers or complainants are these :

1. Satan.
2. Angels.
3. Saints.
4. His owne Conscience.
5. Sinnes.
6. Creatures of God.

The hainous crimes wherof the euill Steward is accused of, are these fives :

1. Unfaithfulnesse.
2. Cruelty.
3. Slothfulnesse.
4. Ill company-keeping.
5. Wastfulnesse.

First, the euill, vnfaithfull, and vngacious Steward is accused of the Diuell. For which cause hee is called, The accuser of the Brethren, which accuseth them before God day and night. Hee accuseth our workes, words, and thoughts, as *Gregory* noteth, saying thus : *Diabolus prima opera nostra, deinde verba, et tandem cogitationes accusat.* He defameth man, accuseth him of wickednesses, reporteth them before God, calleth for vengeance and speedy death, lest the thred of mans life should be drawne out along, and he should repent and obtaine eternall life. If Satan was so impudent, that he blushed not to defame and accuse before God holy *Iob*, a man to whom there was none comparable in his time on the earth, a perfect and iust man, one that feared God, and eschewed euill : What is it that he will not alledge against a sinfull Nation, a people laden with iniquitie, a seed of the wicked, corrupt children, in whom, from the sole of the foote, vnto the head, there is nothing sound in them, but they draw wickednesse with cords of vanity, and sinne as it were with a cart-rope?

Secondly, an vniust Steward is defamed and accused of Angels, *Iob* 20. 27. *Renelant cœli ini, nitatem improbi.* The

*Reu. 12.*

*Lib. 2. moral.*

*Iob 1.*

*Esay 1.*

Heauens reueale the iniquitie of a wicked man. *Per culos, Angelos, qui in celis sunt, accipe*, saith the ancient Father: In *Math. 18*. The fellow-servant told to the Lord the cruelty of his servant. Now the Angels are our fellow-servants, as we may probably gather out of *Iohn, Ren. 22*. where he fell downe to worship the Angell, who said vnto him, *See thou doe it not: for I am thy fellow-servant, and the fellow-servant of thy Brethren the Prophets, which keepe the sayings of this Booke: Worship thou God.* Loc, the Angell said to *Iohn*, that he was his fellow-servant, and not onely his, but of his Brethren the Prophets, which kept the sayings of Gods Booke. The Angels then tell God our faults as here. Our prayers, holinesse, and righteousness, as in *Tobie 12*. Let vs therefore that liue in the presence of God, and his Angels, carry our selues godly, and honestly, knowing that most pure eyes doe looke vpon vs.

Thirdly, a bad Steward is blamed and accused of Saints both triumphant which are in Heauen, and militant which liue on earth. Of Saints triumphant, whose blood was shed on earth by cruell Tyrants and persecutors, for the Word of God, and testimonie which they had. For these being in the blessed port of Heauen cry out against them that imbrued their hands in their blood, saying, *How long tarriest thou, O Lord, which art holy, and true, to iudge and auenge our blood on them that dwell on earth!* And that an vngracious Steward is accused before God of Saints, that are liuing in this mortall life, it is also most manifest. *Jeremy* blamed and accused the Iewes vnto God, yea, and craved reuengement against them in these words: *O Lord of hosts, thou righteous iudge, thou that tryest the reines, and the hearts, let me be auenged of them. For vnto thee haue I committed my cause.* When *Antiochus* oppressed the Church of God with great tyrannie, *Dauid* accused him vnto God in these words; *Remember this, O Lord, how the enemy hath rebuked, and the foolish people hath blasphemed thy Name. Ie-*

remy

Reu. 6.

Ier. 11.

Psal. 74. 10,  
18.

remy in like manner accused and blamed his persecutors vnto G O D, and craued him to reuenge him, saying, O Lord, thou knowest, remember me, and visit me, and reuenge mee of my persecuters. If the poore is oppressed of the rich, and make his mone vnto the Lord, accusing him, and crying for reuengement: The Lord respecting the deepe sighing of the poore, will awake as one out of sleepe, and as a Gyant refreshed with Wine, and will smite their enemies in the hinder parts, and put them to a perpetuall shame. True it is, and memorable, which *Siracides* hath, chapter 35. where he saith, *God hath no respect of persons against the poore, but doth heare the prayer of him that is wronged, hee will not neglect the prayer of the fatherlesse, nor the widdow, if she complaine. Doe not the widdowes teares goe downe bey cheekes? and they cry out to God on high in Heauen, against him that hath caused the same?* Now, beloued brethren, and sisters, if wee should wrong an innocent and harmelesse man in a righteous cause vpon earth, we would be vnwilling, yea, we would tremble and quake to haue a complaint (we knowing our selues guilty) to bee made vnto a mighty Iudge or Potentate that can punish vs seuerely. How much more then should it grieue vs, and astonish vs, and cause vs to make recompence, and satisfaction to the parties whom we haue wronged, when wee know that the complaints and cryes of them that are iniured, doe sound in the eares of the Lord, that an accusation is made against vs, that an account must be giuen to the high Iudge, and iustice without partialitie ministred?

Fourthly, the bad Steward is accused of his owne thoughts, and testified against of his owne conscience: and this is as forcible to conuict a man, as a thousand witness: and hereupon grew the proverbe, *Conscientia mille testes*. When a mans Conscience is wronged, hee liueth as merry, as a Bird in a pitfall. For *Conscientia lasa est nunquam secuta*, as *Seneca* writeth. *Chrysostome* writing vpon the 50. Psalme, saith, *Conscientia peccati, formidinis mater*: that

Ier. 15. 15.

Psal. 12.

Rom. 2.

Socrates.

Lib. de moribus.



Sat. 12.

Vpon 1. Cor.  
11.Tome. 8. fol.  
286.

Aristides.

Esay 57. 27.  
Act. 24. 16.

1. Tim. 1.

is to say, The Conscience or knowledge of sin, is the mother of feare. If a man feare any creature, Man, Beatt, or Worme, he may auoid them; but hee can neuer flee from his Conscience: she is a bird which hee alwayes carrieth in his bosome, pleasant as the Nightingale, if shee bee not violated; but being wronged, shee is like a Waspe, or Snake vnder a mans cloathes, or rather like the Bots in a Horse belly, which neuer suffereth him to be quiet, but are still eating, and gnawing. And therefore *Iuuenal* said, that this is the greatest punishment, (and we must needs all yeeld vnto it.) *Nocte dieque sum gestare in pectore testem.* This griefe of Conscience is an inward tormenting of the soule, void of Faith, Hope, and Charitie, which *Melanthon* calleth *Erinnys Conscientia*, that is to say, an hellish Hagge, or infernall Fury of the Conscience. A wronged Conscience is neuer quiet, neuer at rest, but makes her possessour to flee hither and thither, and seeke to depart from her, but he cannot. *Augustine* in his enarration of Psalme 45. saith, that he which hath a violated conscience, will flee, *ab agro, ad civitatem, a publico, ad domum, a domo, in cubiculum*: that is, he will flee out of field, into the Ciry, out of the Citie, into his house, out of his house, into his Chamber: and what there? *Ecce hostem invenit, quo fugiturus est, nempe seipsum*: and there he finds the enemy that he would flee from, to wit, himselfe. These torments are the most grievous torments. And therefore *Lucan* truely (although mournefully) said of an afflicted conscience:

*Hec quantum misero paena mens conscia donat!*

Alas what punishment the silly wretch endureth by reason of his guilty conscience! Such a one hath no peace. Let vs therefore with *Paul* endeavour, yea, exercise our selues to have alwayes a cleere conscience towards God, and towards men. Let vs take the counsell that *Paul* gaue to *Timothy*, Fight, that is, earnestly strue, that we may haue



## The Stewards last account.

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haue Faith & a good conscience. For *quoniam summa boni? Mens qua sibi conscia recti.* A good Conscience is a continuall feast, the cheere, ioy in the Holy Ghost, and the Musicke such a peace with God, our neighbours, and our selues, as palleth all vnderstanding, *Rom. 14. 17.*

Prou 15. 15.

Fiftly, the very sinnes which a man committeth, are said in the Booke of God to accuse, reprove, and condemne him. *Ieremy* in his second Chapter said vnto the Iewes, *Thine owne wickednesse shall reprove thee, and thy turning away shall condemne thee.* For as the workes of the godly do follow them, *ad defendendum, & exhilarandum*, to defend and cheere them: so the workes of the wicked do follow them, *ad accusandum & contristandum*, to accuse, & make them sad. Among the sinnes that cry vnto God against man, and most grieuouly accuse him, there are foure detestable sinnes, as some will, but I reduce them to two.

Reu. 14. 13.

First is the shedding of innocent blood, the greatest wrong that can be wrought to humane nature, euen worse then the taking away of a mans goods; for they may bee restored, but mortall life neuer. Besides this, as much as in the murderer lyeth, he taketh away from the party killed, all time to dispose and set things in order, and also to repent, that the man may obtaine remission of his sinnes. This is not a dormant and silent, but a crying sinne. This sinne was in *Cain* that bloody butcher, killing his godly and innocent brother *Abel*; vnto whom God said, *Behold, the voice of thy Brothers blood cryeth vnto mee out of the ground.*

The first crying sinne.

Gen. 4. 10.

Secondly, the oppression of the poore lifting vp their voices vnto God their reuenger, who heareth & helpeth them. As in the 12. Psalm, ver 5. *At the crying of the poore, I will vp, saith the LORD.* *Siracides 30.* God hath no respect of persons against the poore, but doth heare the prayer of him that is wronged, hee will not neglect the prayer of the fatherlesse, nor the widdow, if she complaine. Doe not the widdowes teares goe down her cheekes? but they cry out to God.

The second crying sinne.

Exod. 5.

Chap. 5. 7.

Rom. 8.

Habuc. 1. 11.  
Iam. 5. 2.

Ioh. 5. 45:

en high into Heauen, against him that hath caused the same. And such a sinne as this was that sinne of Pharaoh his exaction, imposition, and cruell oppression of the Israelites. And very aptly to this purpose, may be applyed the crying of hirelings defrauded of their hire by the rich, whereof Iames speaketh, saying, *Behold, the hire of Labourers, which haue reaped your fields (which is of you kept back by fraud) cryeth, and the cries of them which haue reaped, are entered into the eares of the Lord of Hosts.* And of this sort, was the cry against Sodom and Gomorrha, whereof God speaketh, *Gen. 18. 21.* O beloued, beware of these hainous sinnes, and assure your selues, that neither these, nor other the least sinnes that we commit, shall goe unpunished, without vnfeigned repentance, and quicke apprehension of the merits of Christ Iesus by a true and liuely faith. And so much of the two crying sinnes.

Sixtly, the creatures abused not onely the sensible creature, groaning and traouelling in paine, till it be deliuered from the bondage of corruption and vanity, which against it will, it suffereth vnder the wicked; but euen the very senselesse creature. The stone crying out of the wall, and the beame out of the timber answering it. The moth of the garment, and the rust of the cankered gold, witnessing against the couetous worldlings; yea, the dead letter of the Bible cryeth and accuseth, as Christ sheweth in the Gospell. *Do not thinke (saith hee) that I will accuse you to my Father: there is one that accuseth you, euen Moses in whom yee trust: that is, The law or writings of Moses shall accuse you, for playing the bad Stewards. To conclude, the heauens shall declare his wickednesse, and the earth shall take part against him, as Zophar said, Iob 20. 27.* Let vs therefore not deceiue our selues, thinking that our abuses in our Stewardship will not be known to the Lord: for although he knoweth all things already, yet the Scriptures speaking after the manner of men, tell vs that many criminations, and accusations one after another

ther will come out against vs, and be brought before the Lord, stirring him to reuengement: And yet alas, how carelesse man is in this point. He without any care or feare of God, abuseth his creatures; euen sensible and liuing things, that are subiect to vanitie, and the touching and abuses of him. Man, when hee hurteth any liuing creature, will laugh and reioyce at such times as he is willing to exhilarate himselfe withall, when the creature it selfe (being subiect to vanitie, the touching and abuses of the wicked) doth grone for sorrow; and man at his pleasure will kill the same. But yet hee considereth not, that for these his abuses, and other his wickedneses, (if he repent not) hee shall himselfe die eternally. O sinfull impietie, mercilesse cruelty, and carelesse securitie! from the which God deliuer vs. So much concerning the accusers of the bad Steward.

The capitall and deadly faults, and haynous crimes, whereof the euill Steward is, and shall bee accused, are these 5.

1. Infidelitie.
2. Crueltie.
3. Slothfulnesse.
4. Ill company-keeping.
5. Wastfulnesse.

First, vnfaithfulnesse and falsehood: for whereas faithfulness is required in the Lords disposers, and they should so carry themselues in their offices, that they may be called faithfull and wise: and should so imploy and minister the gifts of God, as becommeth good Stewards of the manifold graces of God: To bee brieft, should get their goods truly, and bestow them in godly affaires, and matters bountifullly: may not he worthily be accused of infidelitie and falsehood, which maketh waste of his Masters goods when he is in office and seruice: and when he knoweth that he shall out, will not study amendment, nor craue mercy, nor fauour, nor forgiuenes of his faults, but will perseuer in his naughtinesse, and study further to deceiue at the last, as this false Steward did; which being accused,

Math. 24.

1. Pet. 4.

*Valer. Max. 1.9.*

*Pfal. 15.2.*

*Ier. 17. 17.  
Luke 12.*

*Math. 24.49.*

*Mat. 18.*

*7. Sam. 25.  
1. King. 21.*

and knowing that hee should goe out of his Office, to make vp the full measure of deceit, he compareth and complotteth with his Masters debtors, and abateth their sums, to this end, that they might maintaine him when he was put out of his Office? *Occultum & insidiosū malum, est hoc perfidia*, this treachery is a secret and deceitfull euill. Such fellows shew themselves to be no true members of the Church: for euery one that is such, walketh vprightly, and doth the thing that is right, and speaketh the truth from his heart. Such a wicked Steward commeth by riches, but not righteously, in the middelt of his life must he leaue them behiind him, and at the last be found a very foole: Such a one was the rich man. Nothing crosseeth the Lords loue more then this: *for the righteous Lord loneth righteonsnesse, his countenance doth behold the iust,* *Psal. 11. 7.*

Secondly, the euill and naughty Steward is accused of crueltie, because hee beateth his fellow-seruants, that is, dealeth rigorously, cruelly, and iniuriously with them, as the other seruant did to his fellow that ought him an hundred pence, and was not able to pay him; and therefore fell down & besought him, saying: Refraine thine anger towards me, and I wil pay thee all: but the creditor would shew no mercy vpon him, but hauing caught him by the throat, ready to thrattle him, cast him into prison. O cruell pranke, rather agreeable to the nature of a beast (who wil hunch his fellow that is vnder him) the humane qualities that should be in a man, who should succour & relieue the poore that are next him: and not to be currish vnto them like churlish *Nabal*, nor cruell like *Abab*, nor suffering them to haue any thing neere them, nor any way to prosper; but (the more is the pittie) as the high trees drop vpon the low, and hinder their growth: and as the mountaine Radish being planted neere the Vine, causeth it to starue, and wither away: So the great wicked ones of this world, being too neere the poore godly, make them

to decay, and fall away to nothing: for where the hedge is lowest, the beasts will breake ouer, and it is vsually scene that the great fish will eate vp the small. In the holy Booke of God we find that *Eliab* was fed by Rauens, *Daniel* not hurt among hungry Lions, and man indued with reason: and who should be led by Gods holy Spirit and his word (a'ass: for pittie) is many times neither charitable, nor mercifull to the poore, but most cruell and vnmercifull. So true is that saying of *Cyprian* lamenting this case: *O detestandam humane malicie crudelitatem! aues pascunt, feræ parcunt, homines faciunt*: that is to say, O detestable cruelty, proceeding from the malice of man! birds doe feed men, wild beasts spare men, but men doe rage one vpon another. But what becomes of the wicked, cruell, and vngodly Steward? They consume suddenly, perish, and come to a fearful end, although for a time they beare neuer so faire a shew in this world: for as fire made of thornes burneth fiercely for a time, and keepeth a great noise and crackling, but yet is speedily burnt out and consumed: So the attempts of the wicked are for a time violent, and dangerous, but God in his good time doth with speed extinguish and quench them. This *Dauid* doth proue by his owne experience, who speaking of his cruell aduersaries, saith; *They came about me like Bees, and are extinct, euen as the fire among the Thornes: For in the Name of the Lord I will destroy them. And therefore as the smoke vanisheib, and commeth to nothing: so the wicked and vngodly perish at the presence of God.* So that they hurt themselues most, and therefore are little better then mad men. For as mad men & franticke, are wont to rent and teare themselves: So wicked and vngodly men inflict vpon themselves most deadly and incurable wounds: yea, they are most wilfull murderers of their owne soules and bodies, and when they hurta poore man a little, they most wrong themselves. And so the rich Glutton in this Chapter, by his vnmercifulnes & cruelty towards poore *Lazarus*, did hurt himselfe

1. King. 17.  
Dan 6.

Serm. de orat.  
dominic.

Psal. 118. 12.  
Psal. 68. 2.

Exod. 14.

Gen. 4.

Gen. 3. 19.  
Heb. 9. 17.

Iudg. 1.

Verse 7.

Lib. de morib.

more then he did the poore man: For the poore man went presently to Heauen, and he to Hell. The cruelty of *Pharaoh* towards the Israelites, hurt himselfe and the Egyptians more then the Israelites, as their fearefull end most plainly shewed, when the Waters ouerwhelmed them in the Red Sea, so sodainly ouertaking and couering them, that no signes of true repentance could appeare. The griefe and torments of *Cain* his conscience, his feare and trembling, perfecting his miseries, with death of the body here, euen an end vnnaturall, and euerlasting torments afterward, must needs bee worse, then the onely vntimely death of the body to *Abel*, death being euer certaine, a misery incident to all flesh. *Adonibezec* was a most vile and cruell Tyrant to many: For he cut off the great Toes and Thumbs of seuentie Kings, and made them to gather bread vnder his Table: but at the last the iudgements of God laid on him were such, that hee was taken, and his owne were cut off, and his owne conscience made him acknowledge his owne worthinesse of that punishment, and to say: Seuentie Kings hauing the Thumbs of their hands, and of their feet cut off, gathered bread vnder my Table: as I haue done, so G O D hath rewarded mee. So they brought him to Ierusalem, and there he dyed.

O beloved Christians, seeing that cruelty is a thing so hurtfull to your selues, and others; let me beseech you that are men of valour, might, and power, euen great and mighty Stewards, to lay aside the same, and all wrath, the cause of the same, as *Seneca* counselleth, saying: *Enitabis crudelitatem, & ministrum crudelitatis iram*: that is to say, *Avoid cruelty, and anger a seruant of cruelty*. And againe, *Reijce crudelitatem, & matrem crudelitatis iram*: that is, *Reiect cruelty, and anger the mother of cruelty*. *Cassiodorus* thinketh that Ambition, Pride, and desire of Riches make most men to be cruell vnto the poore; and hee would haue great men of the world not to bee rigorous vnto the poore. His reasons are two: First, because poore

men



men haue miserie and sorrow inough of themselves already. Secondly, rich men reape, by hurting poore men, neither glory nor abundance of riches.

Thirdly, the euill Steward is accused of slouthfulnesse, and long continuance in the same, which made him vnwilling and vnable now to labour: for he plainly said, *I cannot digge*. Such an idle seruant was hee that had a talent deliuered vnto him, and neuer made any good vse of it, but hid it in the ground. Of this vice, all idle persons that haue good gifts, and vse them not, are guiltie, and so are all they that haue store of worldly riches, and imploy them not to the maintenance of the truth, the aduancement of Gods glory, the good of the Church, Gods faithfull people, and their owne competent maintenance, and their families. Beloued Christians, high and low, rich and poore, young and old, all, one with another, and every one by himselfe, giue your selues to honest and godly exercises: for hereof commeth fruit and goodnesse. *Aurelius* saith, *Nullus fructus otij, imo magis dispendium*: There comes no fruit of idlenesse, but rather losse. His example is: *Otiosus Esau amisit primatus benedictionem, quia maluit cibū accipere quam querere*, that is, Idle *Esau* lost his primary blessing, because he had rather receiue meat, then get it by labour. The Diuell hath neuer so fit time to sow the seedes of wickednesse and mischiefe, as when men are idle, as appeareth by the Parable, *Matth. 13.* where it is shewed, that whiles men slept, that is, were idle, the Diuell came and sowed tares among the wheat. The counsell therefore of Saint *Hierom* touching this matter, is very good: *Aliquid operis facito, ut te Diabolus inueniat occupatum. Non enim facile capitur à Diabolo, qui bono vacat exercitio*: that is, Doe some good worke, that the Diuell may finde thee busied: for he is not easily taken of the Diuell, which is employed in good exercise. The Bees teach vs to labour: for no creature is more painfull then they: and if any become drones, and will not labour for hony and maintenance,

they

Verse 3.

Mat. 25.

Ad Demet.



they will draw him out of the hiue, that he may perish. Beloued, it seemeth that these small irrational creatures haue a greater care to punish this vice, then many Magistrates, Officers, masters, and parents. For innumerable loyterers are suffered to swagger, spend, and waste, they care not how much almost in euery towne, yea one such will spend more then two or three men of good gouernment, and yet these idle drones are suffered in many places without controlment of any, to liue euen how they list, hatching and breeding by their idlenesse and secure life, many inconueniences, and grievous sinnes. For as by the pumpe of a ship, water doth oftentimes secretly get in and increaseth, so that through the negligence of the Mariner the ship is drowned: so by slouthfulnesse and a secure life, wicked thoughts and concupiscences are multiplied in our hearts, till at length our soules are in great danger.

Fourthly, the euill Steward is accused of ill company-keeping, for he eateth and drinketh with the drunken, *Mat. 24. 49.* If a man were honest before, yet the society and fellowship of such as are wicked, will hazard his reputation and conuersation, and change his manners from good to euill. For as the Cameliion is sometimes blacke, and sometimes greene, sometimes pale, and sometimes blue, (for he euer taketh his colour of what thing is set before him:) So men of all degrees are wont very much to imitate the nature, disposition, and maners of those, whose company they frequent, and whose counsell they follow, and whose familiaritie they vse: for with the holy thou shalt be holy, and with the froward thou shalt learne frowardnesse. Keepe company therefore with the godly, and refraine the sinfull delectations of the wicked. Saue your selues from this froward generation. Come out from among them: depart ye, depart ye, goe out from them, and touch no vncleane thing, for if ye do, ye will be infected, For if one shabed and scabbed sheepe will infect a whole flocke, then what will daily feeding and folding with many

A<sup>t</sup>. 2.

Esa. 52. 11.

many doe? Take the good counsell of *Salomon*: Enter not into the way of the wicked, and walke not in the way of euill men: Aoid it, and goe not by it: turne from it, and passe by. For they cannot sleepe, except they haue done euill, and their sleepe deparieth, except they cause some to fall. For they eate the bread of wickednesse, and drinke the wine of violence. Goe not therefore the broad way with the wicked which leadeth to destruction: Fashion not your selues like to the world, the wicked ones of the world, for the Diuell is their Prince, and tyrannically ruleth them: Hee is their god and Master, and badly payeth them their wages. Death and destruction is their paiement, which in the end of their seruice they receiue from him. O keepe not company then with the wicked (vnlesse your desires and endeouours are to conuert them) but as occasion and opportunitie shall serue, delight the fellowship of the godly. And this Saint *Peter* would haue vs to doe, saying; *Lone brotherly fellowship*: And the Apostle *Paul* agreeth hereunto, exhorting vs not to forsake the fellowship that wee haue among our selues. For to forsake the company of the good, is hurtfull, as it may appeare by the example of *Indas*, who forsooke the company of the Apostles and perished: and of *Thomas*, who was not with the other ten Apostles, when *Christ* appeared to them after his Resurrection: and therefore seeing him not with the rest, doubted.

To conclude this point: As a Bird leaving her nest and Egges, neuer hatcheth her yong ones: but the Egges rot, and the fruit must needs perish: Euen so, euery one which forsaketh his first loue, leaueth the way of truth, departerh from the societie of the good, remaineth not in the vnity of the Church, but goeth in the way of *Cain*: euen this man with the froward, becommeth froward, is corrupted in the error of *Balaam*, becommeth abominable in his studies, and perisheth in the gaine-saying of *Corah*.

5. Last of all, the bad Steward is accused of waste-

H

fulnesse,

Prou. 4. 14, 15,  
16, 17.

1. Epist. 3, 17.  
Heb. 10, 25.

Helm.

Luke 15.

fulneſſe, *quod diſſiparet bona ipſius*. A Learned man writing vpon this place, hath theſe words: *Diſſipare, hoc loco eſt, non ad honorem Dei & vtilitatem ſuam, & proximorum, vii rebus conceſſis, ſed ad profanos, malos, & odibiles uſus eas detorquere*. To waſte or to ſcatter abroad (for ſo the word doth properly ſignifie) is not to uſe things granted to the honour of God, to a mans owne profit, and his neighbours: but to wreſt them to prophane, euill, and deteſtable uſes. The Prodigall Sonne was ſuch a Steward: for he craued his portion of goods which belonged to him, and got it of his Father: and not many dayes after, when he had gathered all that he could together, hee tooke his iourney into a farre Country, & there he waſted his goods with ryotous living. Euery man that hath good gifts giuen him of God, and doth miſ-employ them, is guilty of this ſinne of waſtefulneſſe. And ſo much concerning the hainous crimes whereof the bad Steward is accuſed.

*The end of the ſecond Sermon.*

THE



## THE THIRD SERMON.



Now next, of his calling, in these words:  
*And he called him.*  
God may bee said to call a man many  
wayes.  
Sometimes he louingly inuiceth, in-  
ticeth, and calleth vs vnto him by his  
benefits, shewing himselfe very boun-  
tifull vnto vs, and patient; to draw vs hereby, (as the Fa-  
ther doth his Child, with an Apple, or some pleasing  
thing) to repentance. And thus kindly God dealt with  
the Iewes: but all the Lords louing kindneses towards  
them were lost, the people were so vnthankfull. Againe,  
the Israelites were thus called, and inuited. For they had  
*Moses* and *Aaron* to declare the Law of God vnto them,  
to guide them, and which by prayers put away all hurt-  
full things from them, and by the same obtained all neces-  
sarie things for them, euen Manna from Heauen: but they  
like wanton and vndutifull children, abused the goodnesse  
and lenitie of God towards them. And thus the Lord cal-  
leth and inuiceth vs. For what singular blessings hath the  
Lord bestowed vpon vs, not onely common and generall  
to all his people: as our Election, Redemption, Vocati-  
on, Iustification, and other spirituall and perfect good  
things,

Rom. 3.4.

Ier. 5.

things; but private also, which other Nations want. For wee haue a most gracious, learned, godly, and vertuous King, peace and all other good things vnder him, which other Nations doe lacke. For which the Lord make vs thankefull.

Rom. 3. 19. &  
Heb. 12.

God calleth man by castigations, and the Rod of correction, which are arguments of Gods loue to his children, and proceed from it. The Lord saith, *Whom I loue, I correct.* And againe, *My sonne, despise not thou the chastening of the Lord, neither faint when thou art rebuked of him. For whom the Lord loneth he chasteneth, and he scourgeth euery sonne that he receiveth.* Afflictions are the rod which our louing Father taketh in his hand, and wherewith he whippeth his children round, to make them repent, and obey his calling: and this may be a great comfort to Gods children, that their heauinesse and afflictions are but short, they haue a prosperous issue, a speedy deliuerance: for heauinesse endureth for a night, and ioy commeth in the morning. As after stormes and tempests comes sunne-shining weather: and after a bloody and red euen, a faire bright morning: Euen so, after momentanie afflictions patiently endured, the Children of God shall haue a farre more excellent and an eternall waight of glory. Hereby the Children of God are bettered in this life. For as iron is more bright, when the rust is scowred from it: Wheat more pure, when the Chaffe is blowne from it, and the Weeds sifted out: and Gold when it is tryed in the fire is more precious; So are the Children of God when they are tryed in the fiery furnace of afflictions, and found faithfull. This makes them to repent, to seeke vnto God, to pray vnto him, to hope for deliuerance from him: and to end, as it were in a word, is the plaine high way to Heauen. For through many tribulations wee must enter into the Kingdome of Heauen. Wherefore (all yee that suffer in a good cause) take the comfortable exhortation of Saint *Iames*: *My breihren, count it exceeding*

1. Cor. 4. 17.

Act. 14. 22.

Iam. 1. 2, 3, 4.

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*ceeding joy, when yee fall into diuers tentations : knowing, that the trying of your Faith, bringeth forth patience ; and let patience haue her perfect worke, that yee may bee perfect, and entire, lacking nothing.*

God calleth man by his Word : } *Generall.*  
and this calling is two-fold :     • } *Speciall.*

The Generall calling, is an inuitation and bidding of all good and bad, tagge and ragge, to come from the kingdome of Satan, sinne and darknesse, to the Kingdome of Christ, of grace, and light, executed by the outward preaching, and reading of the Word. For God which is rich in mercy, and would haue all men to be saued, and to come to the knowledge of his Truth, vouchsafeth his meanes to all, would haue his Gospel to be preached to all, that all might beleue, yeeld their obedience, and bee saued : or else, wilfully contemning their calling, be left inexcusable. This we may see to be true, by his bountifull feast, and the liberall inuitation which he made, and appointed, *Luk 14.* This is, and hath been euen from the beginning the administration of the Lords Kingdome. Thus God called *Adam*, saying; *Adam, Where art thou?* Thus hee called the people in *Noah* his time, by *Noah* himselfe : and so the people in the Prophets time, by the Prophets themselves. So he called them in the New Testament by *Iohn Baptist* : Yea, Christ himselfe so called, saying : *Come vnto me, all ye that trauell, and are heauy laden, &c.* And hee commanded the Apostles so to doe, giuing them their message, saying : *Goe ye, and teach all Nations, &c.* And now Ministers doe it, yea, and shall doe it in Christs stead, to the end of the world. Now then (saith the Apostle) are wee Messengers for Christ; euen as though God did beseech you through vs ; so pray we you in Christs stead, that yee be reconciled vnto God.

But (alas) this generall Calling, this bountifull offering

*1. Tim. 2. 4.*

*Math. 28.*

*Mat. 3.*

*Math. 11.*

*Mat. 28. 19, 20.*

*Mar. 16.*

*2 Cor. 5. 20.*



Musc.

Ier. 44. 16, 17.

Mat. 22. 6.

Mat. 14.

Mark. 6.

ring of Grace, takes no place among the wicked, moues their hearts nothing at all. For although their soules are almost famished, and they are euen sicke vnto death: yet they refuse all Physicke, and reliefe: and therefore are left inexcusable, and worthily perish. *Merito perit agrotus, qui medicum non solum, non vocat, sed vltro venientem recusat*, that is, the sicke man worthily perisheth, which not onely refuseth to call a Physician, but when hee is come, repelleth him. Some being called, say, as the rebellious Jewes said: *The word that thou hast spoken vnto vs in the Name of the Lord, we will not heare it of thee: But wee will doe whatsoever thing goeth out of our owne mouth, as to burne incense to the Queene of Heauen, &c.* Others are persecuters of them that call them: as they that were bidden to the great wedding, who tooke the Kings seruants, and intreated them sharply, and slue them. Such a one was Herod to Iohn Baptist, who could not abide him, calling him from his filthy incestuous sinne with Herodias his brother Philips Wife: but as soone as he was reproofed, tooke a light occasion, instigated by the curtizan, to put him to death. But now (God be thanked) the Lawes are so well established, and executed, that no man dareth to lay violent hands vpon his Minister; but yet the wicked will hurt him with their slanderous tongue many times, and keepe his dues from him, sometimes priuily, that hee shall not know it: And if hee doth know it, then many times they will plead a custome, their custome to deceiue: yea, they will say, Our custome is an ancient custome. Whereas, *Mala consuetudo est erroris vetustas*: that is, *An euill custome is the antiquity of an error.*

Some when they are called, are somewhat more Formall, Morall, and mannerly, then the former were. For although they are meere Worldlings, and preferre earthly things, before heauenly; yet they couer their affections, and make comely excuses, and reasonable, as they thinke, and will say, when they are absent from a Sermon, Wee were



were hindred by such and such meanes that wee could not be at it; very like to them that were bidden to the great Supper, and made seuerall excuses: One said, I haue bought a Farme, and I goe to see it: Another said, I haue bought five yoke of Oxen, and I goe to proue them: and the third said, I haue married a Wife, and therefore I cannot come. But none of these excuses pleased the Lord, the maker of the Feast. For hee being angry with these, said, None of these shall taste of my Supper, of my spirituall and heauenly dish-meates, and of my costly banquet. What greater ingratitude and churlishnesse could any shew? Nay, what greater sottishnesse can the whole world bewray, then to preferre Chaffe, before pure Wheat; rust, before Iron; Lead, before Siluer; Copper, before pure Gold; earthly and fraile things, before heauenly, and eternall good things? And yet so foolish are we, and ignorant; yea, so void of discretion, and piety, that we will still pretend and alledge one cause or another to hinder our coming, when we are called, thinking that we thereby help our selues, when we most of all hurt our owne soules. We pretend lets, as that man did, who when our Sauour called him, said: *Suffer me first to goe and bury my Father*: and we are worse then hee that would goe and bid them that were of his household, *Farewell*, and then resolved to come. For many neuer resolve to obey their calling at any time, but stand backe with wily shifts, good for nothing but to beguile themselves. So truly spake Christ. *No man cometh to me* (saith he) *unlesse the Father draw him*. Marke the word, (*draw*) as though a man were holden backe of some Tyrant (as of Satan:) or were of himselfe so vnwilling to come, that he must be drawne and haled along. Let vs make excuses no longer, but pray vnto God to giue vs both to will, and power to performe: for in him it is to performe both.

Luke 14.

Phil. 1.

The speciall and effectuell calling (a benefitt proper to Gods Children,) hath euer election going before it (for  
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Rom. 8. 30.

Mat. 20.

Mat. 3.

Ioh. 10.

Psal. 40.

Mat. 13.  
Reuel. 2.  
Esa. 55. 3.

it is the first fruit of it, and comes next from it) and therefore *Paul* sets our calling next to predestination. This special and effectually calling takes place onely in them that are elect, when as God doth by the preaching of the Gospel, call vs out of the kingdome of Satan and sinne, and (as it were) out of this world of wickednesses, to the kingdome of Christ, of grace, and of light, to be of the number of his children, to be sheepe of his fold. And here we are to note, that God doth not call vs all at one time, but at sundry times, as it shall please him to dispense his grace vnto vs, as we may see by his sending of labourers at severall houres into his Vineyard. Some are sanctified in their mothers wombe, and speedily called and sent to their offices, as *Iohn Baptist* in his youth, *Peter* when hee was of ripe age, *Paul* somewhat late, and the theefe when he was readie to be crucified. Before the time of their calling they wander in the vast solitude and wilderness of this world, nothing differing from other men in outward shape, but in qualities and manners, and they being Christs sheepe are so saved and guided by him, that they cannot bee taken from him, neither runne into the pit of destruction. This effectually calling is wrought by the preaching of the Word, and by these three meanes:

First, God openeth and prepareth the eares, which are the mouthes of the soule: the bodie hath but one mouth to receiue corporall nutriment, to sustaine it, but the soule being the better part of man, hath two mouthes. (I meane, his two eares) to receiue in food for it, which God openeth to that purpose: as *Dauid* doth teach vs by his owne example, saying, *Sacrifice and offerings thou didst not desire, for mine eares hast thou prepared.*

Secondly, attendance is giuen to that which is preached and taught: for he that hath eares to heare, is commanded to heare. And the Prophet *Esay* craueth and calleth for this attendance, saying, *Encline your eares, and draw neere, heare, and your soules shall liue.*

Thirdly,

Thirdly, there followeth this preaching, cares opening, and good attendance giuen, a wonderfull compunction and pricking of the heart, as it may appear by the example of those people that heard the Sermon of *Peter*, who said vnto *Peter* and the other Apollies, *Men and brethren, What shall we doe?* Well, *Peter* followed them so earnestly (when he saw them comming) with good doctrine and exhortation, that he did win them, and there was added to the Church about three thousand soules. But (beloued) note this, that there is euer much adoe, before that the Law, compared to an hammer, can breake the knottie affections of the heart, and so currie and make the ground of mans heart fit to receiue the seede of the Gospel, and there plant faith that may purifie it. But here (perhaps) some may desire to know, by what characters, markes, and signes a man may assure his soule, that hee is predestinated to eternall life, that he may take comfort by this doctrine. For resolution, marke this, which I haue penned for thy good. If thou seest thy finnes, and perceiuest Gods wrath and anger ready to fall on thee for them, dislikest them, art grieued for them, bewailest them, and heartily crauest pardon for them, and beginnest to become a new man, continuest with increase in the faith of Iesus Christ, and doest seeke after the kingdome of God, then no doubt thou art elected, and effectually called. Moreover, if thou art readie, as it were, with an Eccho, to answer to euery thing that the Spirit of God shall endite, and the Preacher shall speake truly out of Gods Booke, then thou art effectually called. Looke to *Dauids* example, *Psal. 40.* In the volume (or rolle) of thy booke, it is written of me, that I should doethy will, O my God: I am content to doe it, or, I am delighted with it, yea thy Law is in my heart. Againe, God said to *Dauid*, *Seeke ye my face*: *Dauids* spirit, heart and soule did answer, *Thy face, Lord, will I seeke.*

Act. 2. 37.

Act. 15. 9.

Psal. 40.

Many goe to the Church to auoide the danger of the

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Lawes,

1am. 1.

2.Kings 23.

2.Chron.34.

Exod.14.

Lawes, that they may not be presented to the spirituall courts, or come into the danger of the temporall Lawes, or be noted of their neighbours to be house-lurdins at home: but not moued with religion, pietie, or any good deuotion, to pray, or any godly preparation to receiue the holy Communion. O carelesse securitie, and blind impietie: from the which the Lord deliuer vs. I feare much, that there are many temporizers, that goe to the Church to free themselves from the danger of the Lawes, or for company sake. These men are so farre from their effectuall calling, as the East is from the West. For euery one that is but in the way to this, carrieth this resolution, that whatsoeuer he heareth truly taught out of Gods Booke, he will follow. He will not be an idle hearer, but a doer of the Word. He will walke after the Lord, keepe his commandements, as much as in him lieth, and his Statutes with all his heart, as the people consented to do, that heard *Iosias* the king reade the Lawe vnto them. This good resolution did the people make, which when *Moses* had told them all the words of the Lord, said: *All the things which the Lord hath said, will we doe.* And so ought euery man and woman be resolved: In which good resolution, O God, settle vs all for thy mercies sake. But here it may be (O Christian Reader) that you desire to know, what maner of calling this Steward had, which was so grievously accused to his Master. To this I answer: His calling was neither of the former, but fearefull, and very disconsolate, a sudden, and vnexpected calling to reckoning after manifest crimes, and false dealings against his Master; and vpon the same an account taken, and he found faultie, expulsion, and finall departure from his office for euer following. This Stewards Master dealt with him after the order and fashion of great men in this world, which when they find their seruants vniust, will presently call them to account, and set them packing. This is a great losse to poore seruants, that haue nothing but their service to trust

vnto.

vnto. But this Stewards losse went beyond all common seruants losses: for it was of seruice, goods, life present, and the life to come: from all which wicked men depart, as the rich man, *Luk. 12.* and the rich Glutton, *Luk 16.*

Thus much of his calling. Next, of his reprehension or increpation, in these words:

*How commeth it to passe, that I heare this of thee?*

These words giue singular instructions to all sorts of people, taken

} literally and plainly,  
or  
Allegorically.

If you take them plainly, as the words are, and vnderstand by the rich man, any Magistrate whatsoeuer: and by the Steward or seruant, the subiect: Or by the rich man, any great Master; and by the seruant, them that serue in his house. They giue foure instructions and informations to these great men of authoritie.

First, that they may not couer sinnes and enormous offences, but ought to reprove and correct them, neither spare the rod, and sword, and deale too gently, like old *Eli*, when faults are committed. For Magistrates are set ouer the people, for the punishment of euill doers, and for the praise of them that doe well.

1. Kings 3.  
Rom. 13.  
1. Pet. 2. 14.

Secondly, they ought to enquire out the truth of the same, and examine the matter diligently. Which thing we are taught by the example of the best, euen God himselfe, concerning the cry, and exceeding grievous sinne of *Sodom* and *Gomorrah*: for thus the Lord said, *I will go down now, and see whether they haue done altogether according to that cry which is come vnto me; and if not, that I may know.* This *Iob* reported that he did: *I was a father* (saith he) *vnto the poore, and when I knew not the cause, I sought it out diligently.*

Gen. 18. 21.

Iob 29. 16.

Thirdly, the accusers of the true bringers of the newes,

(when the truth is knowne) are not alwaies to be disclosed and vttered to them that are accused, for feare of dis-sention and debate. For here he saith not: This man or that man told me: but he spake indefinitely, saying, *How commeth it to passe, that I heare this of thee?* He would not set the fellow seruants together by the eares, but would maintaine charitie, the bond of all perfection, Col. 3. 14.

Fourthly, he discloseth not openly to others, the principall point whereof the Steward was accused, to cause murmuring, but calleth him, vnto him priuily, and telleth him priuately of the euill report that went of him, saying, *How commeth it to passe that I heare this of thee?* following the sweet, charitable, and wholesome counsel and aduice of our Saviour, teaching vs thus: *If thy brother trespass against thee, goe and tell him his fault betweene thee and him alone: if he heare thee, thou hast wonne thy brother.*

Mat. 18. 15.

*How commeth it to passe that I heare this of thee?*

These words (as I said before) being taken allegorically, containing *aliud verbis, aliud sensu*, speaking of a rich man, and yet meaning God; and speaking of a rich mans Steward, and yet vnderstanding all mankind, a large collectiue or Nowne of multitude, doe giue vs to note two things worthy all godly mens considerations:

First, that our faults are not hid from the Lord.

Secondly, that the Lord is displeased with them.

Mans faults are not hid from the Lord: but although man worketh them neuer so secretly and closely, which wicked men still affect, (for which cause their workes are called the workes of darknesse, because they proceed from the darknesse of mans vnderstanding, are done in darknesse, and leade men to extreme darknesse) yet all are knowne of the omniscient God, the all-seeing God, the searcher of the heart and reines, who is *totus animi, totus animæ*, knowing, seeing, and foreseeing all things. Which thing,

Rom. 13.



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thing who will be so mad as to deny? seeing that the Psalmograph truly and reuerently telleth God so, saying, O Lord, thou hast searched me out and knowne me, thou knowest my downe-sitting and mine vprising, thou understandst my thoughts long before, and that is most of all. He holdeth on in his speech, and speaketh further, saying, *Thou art about my path, and about my bed, and spiest out all my wayes.* He seeth euery thing that is done on the face of the earth: For his eyes are like a flame of fire, they are most cleare and bright, and neuer sleepe. *Hee looketh downe vpon the children of men, to see if there were any that would understand and seeke after God.* He seeth both good and euill: for as David hath, *The eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers.* Again, *The face of the Lord is against them that doe euill, to cut off their remembrance from off the earth.* And this we may perfwade our selues to be true, because he is the onely true Vbiquitarie, present euery where with his Spirit, and from whose presence no man can flie. And therefore the Psalmist by way of interrogation speaketh thus vnto God: *Whither shall I goe then from thy Spirit? or whither shall I goe then from thy presence? If I climbe vp into heauen, thou art there; if I goe downe to hell, thou art there also: If I take the wings of the morning, and remaine in the vntermost parts of the sea, euen there also shall thine hand leade me, and thy right hand shall hold me. If I say, peradventure the darknesse shall couer mee, then shall my night be turned to day, yea the darknesse is no darknesse with thee, but the night is as cleare as the day; the darknesse and light to thee are both alike.* No man then can hide himselfe from the Lord, no place is fit: *For though they digge downe to hell, saith the Lord, thence shall my hand take them; though they climbe vp to the heauens, thence will I bring them downe; though they hide themselves in the top of Carmel, I will search them, and take them out thence; though they be hid from my sight in the bottome of the sea, thence will I command the serpent, and he shall bite them.* The wicked

Psal 139.

Reuel. 1.

Psal. 131.

Psal. 142.

Psal. 34. 15, 16.

Psal. 139.

Amos 3.

2. Sam. 16.

Steward cannot then flee from the Lord, his cause must come to the hearing of his Master, he must endure sharpe reprehension, strict examination, and come to an account, as after. If the vniust Steward, the euill man, the theefe, adulterer, and such like offenders, were perswaded that God did heare of their misdemeanors, and euill carriages, or that he did looke vpon them, when they perpetrated their wickednesses, he thinkes it should be a great terror and shame vnto them. If an earthly Prince, a Noble man, a Master, or a Magistrate should looke vpon a man, and see him deale falsely and vniustly, or otherwise to play the filthy adulterer, would it not make man to tremble, feare, and to be ashamed? How much more then to consider, that the King of kings, and Lord of lords, the high Master, Magistrate and Iudge of all doth heare of his sinnes, and looke vpon his sinfull and filthy facts. Let vs all bee ashamed to commit sinne, and not be like *Abolom*, who shamed not to lie with his fathers concubines in the open Sunne, in the top of the house, euen in the sight of all Israel: for the Lord heareth, seeth, and knoweth all the sins of man. This wicked Steward before he was accused, called, and reprehended, and brought to account, was perswaded that the Lord had not intelligence of his falshood: but how much was he deceiued? For here the Lord saith, *How commeth it to passe that I heare this of thee?* There are three foolish and vaine conceits suggested of Satan, which embolden a wicked man in the perpetration of his wickednesses:

1. They thinke that the Lord neither seeth, nor knoweth their wickednesses.
2. Hee punisheth not straight, but either delayeth long, or punisheth not at all.
3. If the Lord knoweth mans faults, yet he concealeth them, &c.

Concerning the first vaine conceit, concerning the Lords not seeing, and not knowing their sinnes, how frivolous

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uolous and impious it is, this place doth proue: for here the Lord saith, *How commeth it to passe that I beare this of thee?* The Master therefore heard it, and had notice of all. Although (I hope) that I haue spoken sufficiently of this point, yet I beseech you hearken to two examples, to ground you thoroughly in this point. The first is, of *Danid*, which committed adulterie and murther, and presently the Lord saw it, knew it, and it was euill in his sight, and sent *Nathan* the Prophet to reprove him, who boldly layd his great sinnes to his charge. The second example, of *Ahab* that vile king of Israel, and *Iezabel* his queene, worse then himselfe, an instigatrix of his euils: (as *Eua* was to *Adam*) when they had wrought poore *Naboths* death, the Lord knew it, and sent *Elias* to rebuke him. To end this point in a word: The Lord did bid *Iohn* write to the Angels, that is to say, the Ministers of the seuen Churches: *I know thy workes.*

2. Sam. 17.

2. Sam. 12.

1. Kings 21.

Apoc. 2. & 3.  
chapt.

The second vaine conceit suggested of Satan, is, The Lord punisheth not straight, nor presently, but suffereth the vngodly Steward to flourish. To which I answer: That the pleasures of the wicked beeing taken with euill consciences, neither are, nor can be durable; they flourish but for a time, and in the middest of them are taken away. *Danid*, a man after Gods owne heart, saw that by his owne experience, and therefore said, *I my selfe haue seene the vngodly in great prosperity, and flourishing like a greene bay tree, and I went by, and loe, he was gone, I sought him, and his place could nowhere be found. Therefore fret not thy selfe because of the vngodly, neither be thou enuious against the euil doers: for he shall soone be cut downe like the greene grasse, and be withered like the greene herbe. For the Lord doth set them in slippery places, and at last casteth them downe to desolation, suddenly doe they consume, perish, and come to a fearefull end.* What plainer example, to this purpose, can be produced, then that of the rich man, who in the middest of his prosperitie and worldly pleasures, heard this dole-

Psal. 37.

Luke 12.

full

full voice: *Thou foole, this night will they fetch away fro thee thy soule: then whose shall those things be which thou hast provided?* So that, whereas they haue been fed fat in the great and large greene pastures of pleasures, wasting their Masters goods, as this bad Steward did, yet all endeth in sorrow, euen as the fat Oxe, after his pleasant feeding, cometh to the slaughter; and the end of these is confusion. For euen as a Snayle by little and a little, creepeth vp from the root of an Hearbe, vnto the top, and as she goeth, consumeth the Leaues, and leaueth her nothing but foule and filthy slimy steps: so likewise lust and pleasure, if wee consent vnto them, will creepe into our soules, and will depriue them of all ornaments of vertue, and will leaue behinde nothing, but a foule filthy conscience, & reproach, to vs and our posteritie.

The third vaine conceit, suggested of Satan, is the Lords taciturnitie. For although he knoweth every sinne, when the world doth not; yet for a time hee holdeth his peace, and it cometh not out to the eyes of the world. The impure person sinneth, and so doth the Theefe and other offenders; the Lord heareth of it, and seeth it, and yet for a time (it may be) neither speaketh, nor punisheth. But this silence is temporarie. And therefore the Psalmist truly said, *Our Lord will come, and will not keep silence.* And the time also will come, that every mans worke shall be made manifest. And the Lord will lighten the hidden things of darknesse, and open the counsels of the heart, and then the madnes of the wicked shall be manifested to all men. This doctrine teacheth vs, that the time will come, when all things shall be made knowne: although Satan, in the meane time, worke neuer so cunningly, to deceiue men; and sets counterfet colours, and false shewes vpon euery sinfull action of man, being more skilfull herein, then any Dyer is, in setting colours vpon his cloth. For wee haue but few Dyers that can set any Dye or colour vpon a cloth, and please the owner in the colour that he hath most minde

2. Cor. 3.

1. Cor. 4.

1. Tim. 3.

minde vnto : the Diuell can doe it in suggesting sinne to a wicked man. First, he plūmeth, foundeth, & findeth mans nature, vnto what sinne he is most inclined, and offereth the same sinne vnto man, and then he sets another colour vpon the same sinne. As for example, if a man is inclined to adultery and vncleannesse, hee calleth the same, touches and prances incident to youth; and couetousnesse, he calleth honest prouision for a mans selfe and his. *Cyprian saith, Diablinus, quando decipere quenquam quarit, prius naturam vniuscuiusque intendit, & inde applicat, vnde apium hominem ad peccandum inspexerit*: that is, *When the Diuell goeth about to deceiue any man, first he findeth out his nature, and then ministrath vnto him that sinne, wherunto he findes him most inclined.* When the Diuell went about to deceiue our first Parents, he told them that they should be as gods, knowing but good and euill, pretending friendship vnto them, and offering a pleasant fruit withall. *David* hee deceiued with his pleasing sinne, wantonnesse: *Ahab* with couetousnesse: *Pharaoh* his heart hee hardened with lying words: The Heathens with vniuersalities, and antiquities. To conclude, no shifts, no crafts, no deceits, but they are knowne vnto him, and put in practice by him, and in the cunningest fashion that may be.

Gen. 3. 5, 6.

2 Sam. 11.

*How commeth it to passe that I heare this of thee?* These words, as I said, doe also teach that the Lord is displeased with the sinnes of a bad Steward, a wicked and sinfull man. For they secretly, and openly doe include and carry a kinde of reprehension, and increpation, as though hee should say, Why hast thou dealt falsely in thy Stewardship, and gotten thee so ill a report? Thou art worthy to be blamed for thy perfidioulnesse and treacherie. The consideration whereof, should make vs to flee from sinne and wickednes, as from the sting and poison of a Serpent. For who would perpetrate & commit those things which displease his Lord and Master: The Psalmograph saith, *The Lord doth abhorre both the blond-thirsty and deceitfull*

man. Againc hee saith : I hate the finnes of unfaithfulnesse, there shall no such cleane unto me.

These foure things may perswade vs; that God most perfectly hateth sinne, and all manner of naughtinesse.

1. Comminations and threatnings in the Scriptures.
2. Sinne breaketh friendship between God and Man.
3. God neuer made sinne, hee neuer procured it, he desireth it not, nor alloweth it.
4. The Lords punishments inflicted upon sinners.

As touching the first, the Lords threatnings and comminations : wee may easily perswade our selues that God detesteth sinne; because he so horribly, and fearfully thundereth out most dreadfull sentences against sinners, such as these. *Now also is the Axe put to the roote of the Trees : therefore Every Tree which bringeth not forth good fruit, is hewne downe, and cast into the fire :* Againc, *The soules that sinne, shall dye the death.* And that saying of Paul. *The reward of sinne, is death. Tribulation and anguish shall be vpon the soule of euery one that doth euill.* All which, and many other such terrible sayings are true, and in force, against all impenitent faithlesse persons.

Secondly, sinne breaketh friendship betweene God and Man : and therefore must needs be most displeasing vnto God. If two are deare friends, and loue one another entirely, and are loth to liue at variance : If these fall at variance, then we make no doubt but that, that which breaketh friendship, is most displeasing vnto him, which forsaketh his old friend. Now God is most louing, kinde, gracious, and mercifull vnto man, till sinne doth domineere and raigne in his body, and then man breaking, and treacherously dealing, sinning, and offending his God, there is a present separation, as *Esey* doth testifie. *Behold, saith he,*

Mat. 3. 10.

Ezek. 8. 4.

Rom 6.

Rom. 2. 9.

Esa. 59. 1, 2, 3.



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he, the hand of the Lord is not so shortned, but that it can save, nor his eare so dull, but that it can heare : But your iniquities doe make a separation betweene you and your God ; and your sinnes doe make him to hide his face from you, and not heare ; for your hands are defiled with bloud, and your fingers with cruelty ; your lips do speake that which is false, and your tongue doth speake frowardnesse. Note, I beseech you, the cause of the breach of friendship, and falling out betweene God and the people : *Their sinnes, their iniquities.* This is also proued by those speeches that *Samuel* vsed to *Saul*. *Thou hast* (said he) *cast away the words of the Lord : therefore the Lord hath cast away thee.* Where it is proued, that the cause of *Sauls* abiection, was his owne wilfull reiection of God and his Word first.

1.Sam.15.23.

Thirdly, God neuer made sinne : For he saw all things that he had made, & loe they were very good. He approueth it not, nor alloweth the perpetration of it, but threatneth destruction to the Lye and Doer of wickednes : For his heart abhorreth such, *Psal.5. 4, 5, 6.* where the Prophet speaketh vnto God, thus : *Thou art not a God that lo- ueth wickednesse : neither shall euill dwell with thee. The foo- lish shall not stand in thy sight : for thou hatest all them that worke iniquity. Thou shalt destroy them that speake lyes : the Lord will abhorre the bloody man and deceitfull.* As hee is righteous, and void of iniquitie : So hee alloweth righte- ousnesse, and hateth sinne in every place and person.

Gen.1.31.

Psal.92.15.

Fourthly, the iust iudgements and punishments which GOD inflicteth vpon the wicked for sinne, manifestly proue that he is displeased with the same. Hee spared not *Dauid* a King and a Prophet for Adultery and Murther ; neither the *Sichemites* and *Beniamites*, for rauishing *Dina* the Daughter of *Iacob*, nor *Abisalom* for treason, nor *Saul* for tyrannie, nor *Rehoboam*, *Ieroboam*, *Sennacherib* for cru- elty : *Herod*, *Nebuchadnezzar*, *Lucifer* for pride : *Pharao* for incredulitie and hardnesse of his heart. Hee pardoned not *Adam* and *Eua* for eating a forbidden fruit, and ma-

king by the same all mankinde sinners by tainture, but cast them out of Paradise: he spared not the poore wretch for gathering sticke on the Sabbath day: Hee spared not *Ananias* and *Saphira* for lying and with-holding part of their owne goods from the Apostles: He spared not Hierusalem, no nor the very Angels that sinned, but cast them downe, and deliuered them into chaines of darknesse, to be kept vnto iudgement. To conclude, hee spared not Christ Iesus his deare Sonne, but our sinnes beeing imputed to him, he laid the punishment also vpon him, both in his body, and also his soule, whose bloody wounds and paines were sufficient to saue all, but efficient, and effectually onely, to redeeme all the soules and bodies of his elect and faithfull. Therefore seeing that we know that he left no sinne vnpunished in the vnrepentant in all former ages: but seeing, hearing, and knowing them all, as wel the offenders, as their offences, straightwayes armed himselfe with iustice and iudgement, and punished them most severely. We may assure our selues, that he hauing perfect knowledge and notice of all our misdemeanours, and manifold transgressions, perpetrated against his diuine Maiestie, will not spare vs, but will reprehend vs, and say vnto euery vnrepentant and bad Steward: *How commeth it to pass, that I heare this of thee?* and presently will call vs to account. Which is the fourth point, wherein the lamentable estate of a bad Steward, a wicked man consisteth.

*The end of the third Sermon.*

T H E



# THE FOVRTH SERMON.

*Come render account, &c.*



AS the benefits which our good G O D bestoweth vpon the good Stewards, are in number infinite, in dignity excellent, and in measure incomprehensible : and as the ancient Father hath, *Beneficia Dei omnibus hominis consideranda*. For who is able to expresse to the full, the happy state of that Steward, to whom it is said of him that neuer dissembleth, nor deludeth ? *O well done, thou good and faithfull servant, thou hast beene faithfull in little, I will make thee Ruler over much : enter into thy Masters ioy.* So on the contrary, no man can expresse to the full, the lamentable estate of an euill Steward, and vnprofitable seruant, to whom it will be said of the true Iudge : *Cast thou vnprofitable servant into utter darknesse : there shall bee weeping and gnashing of teeth* : two bad dishes to come in at the last ; where the first dish is weeping, and the second gnashing of teeth. And to this passe is this bad Steward come : before him is *præcipitium*, a place to fall downe forward : behinde him is, *occipitium*, a place to fall downe backward : on the one side, *Scilla* ; on the other side, *Charybdis*, so that he can flee no way without great danger. He

*Chrysost.*

*Math. 25.*

Joel 2.  
Mal. 4.

mult needs stand still, and indure all hazzards and perils, and come to his account; to the true audit. For now hee must take his *ultimum vale*, his last farewell, and sing his dolefull and euerlasting euen-song. Such a great and horrible day is come, as the Prophet speaketh of: *Yea the day shall burne like an Ouen*. But first the account shall be taken: For as a Prince and Nobleman, when he taketh a dislike of his Steward, first reckoneth with him, and then putteth him out of his Office. So this Rich man is here said to deale with his Steward, and Christ with all, at the last day, yea, his account shall be more exactly and accurately taken, then of any other in this world. For he is God the Searcher of the heart, and according to the same hee will iudge rightously, hauing no respect nor regard to any mans person. For before him the King and the Begger is all one, when he shall come to take an account, and iudge, then Scepters and Shepheards shall be all one; Princes and Pefants; noble, and ignoble; yea, the very King and the Begger shall be fellowes: no better regarded shall be the highest then the lowest: but as when men put gold and silver into a bagge, many pieces are shuffled together and yet the best may be the lowest: So will it be at this generall audit. If the greatest men of this world are the worst in faith, and godly life, and conuersation, there will be no partiality vsed by the Iudge, but they shall be tumbled to the bottome of the pit, as soone as the poorest delinquent in the world. For when our Lord shall come with his holy Angels, to take an account, and iudge the world, all are alike. For if great men and meane persons are in the same sinne, they shall be bound together, and cast as a faggot into hell-fire. The glorious Angels at the great Haruest shall first gather the Tares, separating them from the Wheat: which is, *pæna damni*, that is, the punishment of that a man loseth, a plaine priuation of God, and all that is good, Angels, Saints, Friends; and then they shall binde them in Sheaues to be burnt: which is, *pæna sensus*: the sense

Mat 25. 32.

sense of punishment, as it were a possession of Hell, and all that is euill. *Ludolphus* thinketh that they shall not bee bound all in one, but in many Faggots. An Adulterer with an Adulteresse shall make one Faggot, a Drunkard with a Drunkard another faggot, &c. Hee thinketh that they shall not bee bound together that haue committed distinct and seuerall sinnes, neither according to the greatnessse of their Persons, as King and King together, rich and rich, base and base. But as there are seuerall sinnes, so seuerall Sheaues: and all this shall bee done without respect of person. This account shall bee taken not onely of externall things, but also of internall: that is to say, both of bodies and soules. No man can excuse himselfe, or vse any cunning to deceiue, as before an earthly Iudge; but euery man shall appeare rightly as he is. For Christ (to whom the Father hath giuen all iudgement) will respect no man for his purse sake, nor friends. Therefore let vs deale sincerely towards God and Man, knowing that we shall be called to account most strictly, and accurately, for euery idle word, much more for euery wicked deed: and because a good conscience is a perpetuall and best *superfedeas* in this point: let vs follow the example of *Paul*, who said, that in this hee exercised himselfe, that he might haue a good conscience towards God and men.

Ioh. 5:

Ac. 24. 16.

Tremble and quake (O sinner) at the cogitation of these things. Repent, reuert, and turne vnto the Lord. For what art thou to stand in the presence of this Iudge; being fraile, vaine, weake, naked miserable, filthy, and horrible? A man that hath imperfections in his eyes, cannot looke on the brightnesse of the Sunne. And how canst thou be perswaded, that thou being an Infidell, fraile, and full of blemishes, shalt looke vpon the Sunne of righteousness Christ Iesus? Repent, and beleue, and thou shalt look vpon him, other wise thou shalt be reiected. For as the Eagle, when she hath yong ones, taketh them out of the nest,

nest, and such as can looke on the Sunne, them she keepeth; and such as cannot, she casteth away: Euen so, they that with the eyes of their Faith, looke on Iesus Christ, shall bee preserued at this generall and great Asize, and they that cannot, shall bee tumbled downe to the pit of perdition.

2. Pet. 3. 3, 4.

But because secure and carelesse men, Epicures and Atheists, deny this great and strict account that shall bee taken at the last Day, according to Saint *Peters* prediction, which telleth vs, that in the last dayes, there shall come mockers of Christs cōming to Iudgement to take this account: And these are the last dayes, in which wee see by many workes of the wicked, liuing in Atheisme and Epicurisme, that they are so perswaded, and differ nothing (as appeareth) from the wicked iudgement of *Paulus Tertius* the Pope, who when there was a speech made vnto him of this account at the last Iudgement, said vnto Cardinal *Bembo*: *O Bembo, Bembo, quantum nobis profuit fabula de Christo* making this doctrine a fabulous thing. Therefore (the more is the pitty) the question (*An sit?*) whether there is any last iudgement, is most necessary to bee discussed, and spoken of. Which whiles I endeavour affirmatiuely to proue, I beseech you without partialitie, lend mee your yeelding resolutions vnto the truth, as it shall be proued. And

— *Si tu quid rectius istis,  
Candidus imperti, si non, his vtere mecum.*  
If better then these, thou hast in store,  
Let vs haue part, and say no more:  
But if thine owne doe thee not please,  
Vse that I haue, and rest at ease.

Psal. 100.

Ioh. 17. 17.

The first prooffe is the Word of God, an eternall infallible truth, as our Sauour doth witnesse, speaking thus to his Father a maintainer of it: *Sermo tuus est veritas*, thy Word



Word is the Truth. *Enoch* the seventh from *Adam* prophesied, prophesied of this day of the Lords comming to take an account, saying, *Behold, the Lord commeth with thousands of Saints, to give iudgement against all men, and to rebuke all that are vngodly among them, of all their wicked deeds, which they haue vngodly committed: and of all their cruell speakings, which vngodly sinners haue spoken against him.* In which place, the Lords comming to iudgement is plainly foretold: and because it is a thing certaine and sure to be, therefore hee speaketh in the present Tense, and said: *Behold, the Lord commeth.* And so the high Iudge himselve speaketh, saying, *Behold, I come as a Theefe,* speaking in the present Tense (as before) and not in the future Tense, saying, *I will come.* And *Peter* reporteth, that the high Iudge, our Saviour *Iesus Christ*, commanded him, and the other Apostles, to preach vnto the people, and to testifie, that it is he, that is ordained of God, a Iudge of quicke and dead. And *Paul* prepareth men by repentance against that Day, saying: Now hee admonisheth all men euery where to repent; because hee hath appointed a day, in the which he will iudge the world in righteousnesse, &c. The same *Paul* assureth vs, that wee all must appeare before the Iudgement seat of *Christ*, that euery man may receiue the things which are done in his body, according to that he hath done, whether it bee good or euill. The same Apostle most plainly setteth downe the order and manner of the Lords descension from Heauen to doe this weighty businesse, when as he saith, *The Lord himselve shall descend from Heauen with a shout, and with the voice of the Archangell, and with the Trumpet of God: And the dead in Christ shal rise first: then we which liue & remaine, shall bee caught up with them also in the clouds, to meet the Lord in the Aire: and so shall we euer be with the Lord.* This comming of our Saviour to iudge, and to take this account, was foretold of the Angels, who standing by him when hee ascended into Heauen, and seeing the men of

Iude 14.

Reu. 18.

Act. 10.

Act. 17. 30, 31.

1. Cor. 5.

1. Thes. 4. 16, 17

L

Galilee,

Mat. 27. &amp; 25.

Galilee gazing after him, said, This Iesus which is taken vp from you, shall so come, as ye haue seene him goe into heaven. And how can we doubt hereof, seeing that our Sauour himselte, euen the high Iudge, forsheweth the same? And Saint *Matthew* setteth downe the order and maner of this Iudgement so plainely, that no man, led by the Spirit of God, can once mutter against his doctrine.

The second prooffe is taken from the end vnto which mankind was made of God. God necessarily obtaineth his end. And this was the end for which he made mankind, that he might be his Image, and his eternall Temple wherein he might and should be celebrated: to whom he might communicate himselte, his chiefe wisdome, goodnesse, righteousnesse, and felicitie; which felicitie is part of the Image of God, but this is destroyed and defaced of the Deuill: Therefore God, which is stronger then the Deuill, will restore it. And although the end for which man was made, is hindred diuers wayes in this life, yet the Lord once will attaine vnto it. Wherefore there must of necessitie once be a change, and an adiudging vnto the same end. And here it is admirable to consider, how like a Diuine the learned Philosopher aymed and leuelled at this marke and matter: For thus hee said, *Verisimile est hominem ad has miseras non esse conditum, sed & longè verisimum est, præstantissimam creaturam omnium, ad meliorem finem conditam esse*: That is to say, It is like to be true, that man was not made to endure these miseries, but rather it is farre most true, that the most excellent creature of all was made to a better end.

The third prooffe is taken from the righteousness of God, his goodnesse and diuine truth, which require that the godly should be perfectly well, and the wicked perfectly euill, and this falleth not out so many times in this life. For here we see the wicked many times flourish with all worldly prosperitie, according to *Dauids* report, and the example of the rich Glutton. Therefore there must be

Psal 37. 35.  
luke 16.

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be another life, wherein this iustice of God may appeare, that both bodies and soules, as they haue beene idynt partakers of good actions and bad, may haue either ioy and comfort, or paine, terrour, and discomforts; the wicked may haue tribulation, the godly, rest. And the incheation of this, shall be at this day and time: as *Paul* prooueth, where he comforteth the Church of the Theisalalonians, shewing, that their persecuters shall be afflicted, and eueralstingly punished at this day and time, and the godly rewarded. The words are these: *It is a righteous thing with God, to recompence tribulation to them that trouble you, and to you which are troubled, rest with vs, when the Lord Iesus shall shew himselfe from heauen, with his mighty Angels, in flaming fire, rendring vengeance to them that doe not know God, and which obey not the Gospel of our Lord Iesus Christ, which shall be punished with eueralsting perdition. from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his Saints, and to be made marueilous in all them that beleene. Abraham, in his conference which hee had with the rich Glutton tormented in hell, speaketh to this purpose when he said: Remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines, now therefore is he comforted, and thou art tormented.*

2. Thessa. 6, 7,  
8, 9, 10.

Luke 16 25.

The fourth reason standing for a prooffe, may be drawne from Christs glory: that as he was dishonoured at his first comming in the flesh, wonderfully abased, disgraced, and humbled: so at his second comming, hee shall appeare in glorie, *Matth. 25. 31.*

The fifth reason which the ancient Father setteth down in stead of a prooffe, is probable; and it is taken from the Rainbow: in which are two colours, *ceruleus, seu aqueus color; & purpureus, seu igneus color.* The gray and watrie colour, and the purple or fiery colour. *Ceruleus seu aqueus color, indicat mundum aquis diluuij perijisse; & eo modo nunquam deinceps deleiturum iri.* That is, the gray or watry colour doth shew, that the world perished with the wa-

ters of the Flood, and neuer after shall be destroyed after that manner. That is proued, *Gen. 9.* where it is said, That God set the Rainbow in the skie, as a true external signe, that the earth shall neuer be ouerflowne againe with the waters of a Floud. Now the other colour, *purpureus seu igneus color significat mundum deinceps in extremo iudicio igne transiurum*: That is to say, The purple or fierie colour doth shew vnto vs, that the world hereafter in the last Iudgement shall passe away, and be purged with fire. And this is proued, and will fall out true, *2. Pet. 3. 7.*

The sixth, is the horrible promulgation of the Law in mount Sinai, in thundring, lightning, and flames of fire, threatning most horrible punishment to the offenders, and inforce withall the maledictions and tortures denounced in the same, against all impenitent persons and infidels: which doth proue, that there is a day of Iudgement and account. For whereas these wicked ones rather flourish here, then receiue punishment: there must needs bee a iudgement and account taken of these delinquents, and another life, that those things that God hath spoken, may take true effect, that the fulfillers of the Law (which are the faithfull in Christ) may haue life, and the impenitent transgressours, death eternall. For the Lord knoweth how to deliuer the godly out of temptation, and to reserue the vniust vnto the day of iudgement for to bee punished. And according to this, a mans conscience doth minister many times feare, or hope vnto him, according as his deedes haue beene.

*2. Pet. 2. 9.*

*Ouid. Fast. vii.*

*Conscia mens ut cuique sua est, ita concepit intra:  
Pectora, pro meritis spemq; metumq; suis.*

Lastly, diuers signes and tokens of the last Iudgement, which were foretold of the Prophets, of Christ, and the Apostles, that should goe before this Day, and time of account, are accomplished. And therefore there is a day of Iudgement and an account, and it is at hand. These predictions and foresignes are most set downe, *Maib. 24.* where

*1. Pet. 4. 7.  
Mat. 24. 33.*

where it is shewed, that there shall be many false Christs, and false prophets, many heresies, errors and sects. Which we see to be true, not onely among the Romanists and Rhemists, but euen (the more is the pittie) many sectaries, and factious persons arise among our selues. Againe, we haue had warres and rumours of warres. Moreover, there haue been famines, pestilences, and earthquakes, and that within our times that are now living; wee need not seeke for further proofes nor examples: for if wee would, we might haue many. To speake of signes in the Sunne, Moone, or Starres, coldnesse of charitie, and the rest, would make me too tedious: therefore I will leaue them, and many other foretellings, as apparent truthe already fulfilled, and yeelded vnto of all them that are true and settled Christians. Onely let me begge of you that are Readers of this Treatise, to hearken to the vse of my doctrine, wherein I will be so brieue, that my beginning and end shall almost be knit together.

First, this doctrine auaieth to confute Epicures, and Atheists, and mockers of this doctrine of Christes coming to Iudgement to take this accompt, who say, as the Apostle hath, *2. Pet. 3. Where is the promise of his coming?* For since the Fathers died, all things continue alike from the beginning of the Creation. These the Apostle overthroweth by two reasons: First, in that the false mockers say, that all things continue alike since the Creation: hee proueth it to be false by the Floud in the daies of *Noah*. For this they know not (saith he) and that wilfully, how that the heauens were of old, and the earth consisting of the water, and by the water, by the Word of God: by the which thing the world that then was perished, being then ouerrunne with water.

Secondly, he sheweth the manner of the purging of the world in the day of Iudgement by fire, saying, But the heauens and the earth which are now, be kept by his Word in store, and reserued vnto fire against the day of

2. Epist. 3.

Verse 5.

Esa. 56. 12.

Wisdom. 2.

iudgement, and perdition of vagodly men. Therefore all things haue not, neither will continue alwaies alike, and yet these wicked Atheists, as heretofore, so still perseuere in their wicked course of life, and incourage one another to securitie and pleasures, they say, *Come, let vs take wine, and we will fill our selues with strong drinke, and to morrow shal be as this day, and much more abundant.* They say, *Come, and let vs enioy the pleasures that are present, and let vs cheerfully vse the creatures as in youth; let vs fill our selues with costly wine and oymments, and let not the flower of life passe by vs. Let vs crowne our selues with Rose-buds before they be withered: Let vs be partakers of our wantonnesse, let vs leane some tokens of our pleasures in euery place: for that is our portion, and this is our lot.* These men liue rocked and lulled in the cradle of securitie, as though there were no death certaine, no account to bee made, no hell at all. Which thing the Poet lamented, when he said euen mournfully,

*Eben sic viuunt homines tanquam mors nulla sequatur,  
Et veluti infernus fabula vana foret.*

Heb. 9. 27. 28.

But let these men consider, that (as it is in holy Writ) it is appointed to all men to die once; and after death cometh iudgement: and that the careless and bad Steward must come to reckoning. And as the Wise man hath, God will call man to account for all these things; for all these fooleries and sinnes.

Reuel. 3. 11, 12.

Secondly, this doctrine auaieth to comfort the godly afflicted: *Erit olim vicissitudo*, there wil once be a change: Their sorrow will once bee turned into ioy eternall. All teares once shall be wiped from their eyes. When we are in extremity, let vs consider, yea. and comfort our selues with that consolation which the Lord gaue to the Church of Philadelphia, saying, *Behold, I come shortly*: and so hee comforted the other Churches. And the like ioy and consolation may we all conceiue in all our tribulations and miseries.



miseries. Let vs euer consider, that the Lord will come quickly, and that he that endureth temptation is blessed, and shall at the last receiue the crowne of glorie, which the Lord hath promised to them that loue him.

The third vse. We should, by the knowledge and remembrance of this day, keepe vs in the feare of God, and care to doe our duties. And this Saint Peter teacheth vs to doe, saying : *The end of all things is at hand, be ye therefore sober, and watching in prayer. But above all things, haue fervent loue among you : for loue conereth the multitude of sinnes.* The same Apostle declaring the fearefulness of this day, to wit, how it shall come as a theefe in the night ; and that the heauens shall passe away with a noyse, and the Elements shall melt with heate, and the earth with the works that are therein shall be burnt vp, maketh this vse, thus concluding of his former doctrines. Seeing therefore, that all these things must be dissolued, what manner persons ought ye to be in holy conuersation and godlines, &c? As though he should say, You ought to be most religious, most godly, of a most pure life and conuersation. And me thinkes we should haue a care to be most holy without spot and vndefiled, euen blamelesse; because wee shall, at that day, stand before the righteous and vncorrupt Iudge, and shall stand openly in the sight of the holy Angels. S. Augustine writing vpon these words, (*And I saw the dead both small and great stand before God, &c.*) hath these words : *Rogo vos ( fratres ) vt quotidie cogitemus, quales esse debemus in die iudicii, purissimis Angelorum conspectibus offerendi, & aeterno Iudici rationem de libris conscientie reddituri* : that is, O brethren, I beseech you, let vs consider what maner of persons we ought to be in the last day of iudgement, that shall be presented to the most pure sight of Angels, and that shall render an account to the most high Iudge, of the bookes of our conscience. It seemed that the good Father kept himselfe in good order, in the feare of God, and in his Christian dutie, with the daily cogitation

James 1.12.

1.Epist.4.7,8.

1.Pet. 3.

Verse 11.

Verse 14.

Reu.10.12.

Tract. 5. cap. 3.

gitation of this Day, and serious meditation how to make a good reckoning at the last day, and that hee exhorted others to the like vigilance and carefulnesse. Hierom reporteth, that whatsoever he did, he alwaies bore in mind this Day, and thought that he was going to Iudgement: *Sine comedam, sine bibam, sine aliquid aliud agam, semper videtur vox illa sonare in auribus, Surgite mortui, & venite ad iudicium*: that is to say, Whether I eate, or drinke, or doe any thing else, me thinkes I alwaies heare this speech ring in my eares: Rise ye dead, and come to Iudgement; and so by this meanes he kept himselfe in awe, and refrained to commit sinne and wickednesse.

As the Lord would haue vs to know, that there is a day of iudgement for his owne glory, our owne comfort, the confutation of Epicures and Atheists, and to keepe vs in our duties: so he hath concealed from vs the certaine time when it shall be, as it may be proued out of the sacred Scriptures, these two wayes: 1. By plaine sayings and sentences. 2. By Parables or similitudes.

Mat. 24. 42.

Mat. 25. 13.

Mar. 13. 35.

Epiſt. 78.

First, by plaine speeches, such as these: *Watch, for ye know neither the day, nor the houre when the Sonne of man will come.* Again, *Watch ye therefore, for ye know not, when the Master of the house will come, at enen, or at midnight, at the cocke crowing, or in the dawning, lest if he come suddenly, bee should find you sleeping: And those things that I say vnto you, I say vnto all men, Watch.* Note the words: *Watch ye therefore, for ye know not the day, nor the houre, &c.* And to this purpose speaketh Saint Augustine, writing to Hesiſchius, *Tempora computare, hoc est, CHRONOS VI SCIAMUS, quando sit huius seculi finis, vel aduentus Domini, nihil mihi aliud videtur, quam scire, velle, quod Christus ait, Scire neminem.* That is to say, To count times, that is, to know the seasons, when shall be the end of this world, or the comming of the Lord, this seemeth to me, that a man is willing to know no other thing, but that which Christ saith, No man shall know. And why should a man diue into the Lords secrets,

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secrets, which hee is not willing to reueale vnto vs, and which it is not expedient for vs to know. Our Sauour said vnto the Apostles; *It is not for you to know the times or the seasons, which the Father hath put in his owne power. Hee hath not reuealed this secret to Man, nor Angell, Math.* 24. 36.

Secondly, this is proued by Parables, as of the ten Virgins that went to meet the Bridegroom, these slept, and suddenly at midnight, when they looked not for him, there was a cry that the Bridegroom came, and these words were vttered; *Goe out to meet him.* Note the words I beseech you: (*and suddenly at midnight, when they looked not for him.*) This proueth that the Lords comming to Iudgement shall be sudden, and that hee shall finde the vycked ones secure and careless. Again, the Parable of the Talents doth admonish vs to be watchfull, because the day and time of the Lords comming to take an account, is vncertaine, and vknown. For as the deliuerer of the Talents, going into a strange Countrey, gaue the receiuers of them a charge to occupy them till he came, and did not tell when he would come; but yet after a long season came to reckon with them, and to call them to account, and to reward them in his mercy, according to their seuerall imployments: Euen so, our Sauour beeing gone as it were into a strange countrey, into Heauen, where he neuer was in body before, hath deliuered vnto sundry and seuerall persons excellent gifts, which he would haue them vse to his glory, and the good of his Church: and hee will come after a season, (he telleth not when, and therefore no man knoweth the time) to take a strict account of all the receiuers of them.

The sodainenesse and vncertainie of his comming, is compared to the comming of a Thiefe which giues no warning, to lightening that giues a sodaine flash, and lighteneth out of the one part vnder Heauen, and shineth vnto the other part vnder Heauen; to the dayes of Noah, where-

Act. 1. 7.

Mark. 13.

Mat. 25.

1. The. 5. 2.  
Rom. 16. 15.  
Luk. 17. 24.

Luke 17.

Luke 17.30.

Epist. 88.

Math. 24.

Mar. 13.

in the carelesse people did eate and drinke, married wiues, and gaue in marriage, vnto the day that Noab went into the Arke, and the Floud came and destroyed them all, euen sodainely when they neuer thought, much lesse knew of the certaine and prescript time. For the same reason, those dayes wherein Christ shal come, are compared to the daies of *Lot*. These similitudes doe tell and teach vs, that the Lords comming to Iudgement is vnknowne, and shall bee sodaine. For to this purpose, the Euangelist most aptly applyeth this doctrine, *Luk 17.30.* saying, After these ensamples shall it be in the day, when the Sonne of Man is reuealed. *Augustine* writing to *Hesichius*, hath an excellent saying to this purpose, *Ego namque de Saluatoris aduentu, qui expectatur in fine, tempora dinumerare non audeo, nec aliquem propheta, de hac re numerum annorum exisimo praefuisse*, that is to say, I dare not number the times of the comming of our Saviour, which in the end is looked for; neither do I thinke that any Prophet hath determined the number of yeeres. I therefore conclude this point, thus: Man knoweth not that day and houre, nor the Angels; Nay (which is most of all) not the Sonne, as touching his humanity and mediatorship, but the Father onely: and yet I stand assured, that in his Godhead hee knoweth this time.

3. Reasons wherefore the Lord concealeth the times of his comming.

1. It is not expedient for vs to know them.
2. That wee might exercise our faith and patience.
3. To make vs more vigilant, &c.

Act. 1.6.

First, it is not expedient nor meet for vs to know these things; I meane those secrets which the Father hath kept in his owne power. The Apostles asked our Saviour Iesus Christ, whether hee at that time would restore the King-

Kingdome to Israel, that is to say, to his old ancient state ? Hee answered, It is not for you to know the times and seasons, which the Father hath put in his owne power : as though he should say, it belongeth not to you to know the moments of times, and occasions of abstruse, secret and mysticall things, not reuealed in the Word : as what houre a man shall dye; what houre the Lord will come to Iudgement; when he will vtterly destroy the kingdome of Satan; at what moment hee will bring his subiects into the Kingdome of his Father. There is a time when these things shall bee performed, but hid from vs, and therefore we ought to beleeuē them : for they are true, and in their due times shall truly be performed, but wee ought not curiously pry into these secrets. For this ( as *Hugo* hath) is *curiositas superflua*, *inuestigatio rerum ad se non pertinentium*; that is, this is superfluous curiositie, a searching out of matters that doe not belong to vs. This is no doctrine of the Spirit. For (as *Bernard* writing vpon the *Canticles* hath) *Doctrina spiritus non curiositatem acuit, sed charitatem accendit*: The doctrine of the Spirit doth not whet on curiositie, but inflameth charitie. Therefore let vs learne to refraine from curious questions, as the Apostle teacheth *Timothy* and *Titus* : let vs not search and diue too deepe in dangerous whirlepooles, lest we should be drowned. This is good for the Teacher, and profitable for the Hearer. And this good counsell *Augustine* giueth in his eightieth Epistle, answering *Hesychius*; and in his doctrine teaching men not curiously to search into the times and seasons : but to study the Death and Resurrection of Christ, that is to say, matters of saluation.

Secondly, Christ concealeth this day and houre, to exercise mens faith, and patience. And to this purpose *James* giueth this good exhortation : *Be patient, brethren, vnto the comming of the Lord, &c.* In which place he doth comfort the poore, oppressed of the rich, warning them to wait for the Lords comming patiently, who will reuenge

Chap. 5.

Horace.

the iniuries which the rich men doe to them, and giue vnto them, waiting in Faith and Hope, and yeelding patience, a prosperous issue and deliuerance; and in the meane time, when a man is in misery, patience will make the griefe lighter and easier to bee borne. This made the Poet say : *Durum, sed lenius sit patientia, quicquid corrigere est nefas*. It is hard, I confesse, that thou canst not redresse, yet lighter through patience, if quietly thou beare it.

Luk. 12. 35, 36.

Thirdly, the Lord telleth vs not when hee will come to call vs to account, that wee assured of his comming, and not knowing when, should at all times be vigilant, watchfull, and carefull to doe our duties, to haue all things in a godly and good order at our Lord and Masters comming. As good domestickall seruants, when their Master is gone from them, assuring themselves that hee will come againe vnto them, and not knowing when : and that he will call them to an account, (if they haue any care) will at all times haue all things in readinesse, and good order, that their earthly Master may not come vpon them vnawares, and finde them idle, and ill occupied, and all things out of right course : So we, seruants to Christ Iesus our Sauour ; and knowing that hee is gone from vs into Heauen, and standing assured that hee will come to take a reckoning of vs, of our liues and conuersations, and not knowing when ; should at all times haue our accounts straight, haue all things in readinesse and good order, that our heavenly Iudge and Master, when he commeth to iudge the quicke and the dead, may not come vpon vs vnawares at the last Day, and finde vs idle, or ill occupied, and all things out of good order. And to this purpose tendeth that exhortation of our Sauour Christ : *Let your loynes bee girt, and your lights burning, and yee your selues like vnto men, that wait for their Master when he will returne from the wedding, that when he commeth and knocketh, they may open vnto him immediately. Blessed are those seruants, whom the Lord, when*



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he commeth, shall finde waking, &c. And Paul giueth the like godly exhortation: *But of the times and seasons, Brethren, yee haue no neede that I write vnto you: for yee your selues know perfectly, that the Day of the Lord shall come, euen as a Thiefe in the night. For when they shall say, Peace, and safety, then shall come vpon them sodaine destruction, as the trauell vpon a woman with childe, and they shall not escape.* But ye, brethren, are not in darknesse, that that day should come on you, as it were a Thiefe. Yee are all the children of light, and the children of the day: wee are not of the night, neither of darknesse. Therefore let vs not sleepe as doe others, but let vs watch, and bee sober. And what plainer exhortation can there bee deliuered to this purpose, then that which the blessed Euangelist *Matthew* setteth downe, saying, *Wake therefore: for ye know not what houre your Master will come.* Many other exhortations we haue to moue, incite, and stirre vs to a godly life, drawne from this day of Iudgement: as that of *Paul*, *Act.* 17. 30, 31. verses, where hee preached against idolatry, and told the idolatrous people, that God admonished all men euery where now to repent: Because hee hath appointed a day wherein hee will iudge the world in righteousness, &c. Let the recordation hereof make vs to be sober, and watch, and haue feruent loue, as *Saint Peter* exhorted the faithfull, *1. Pet.* 4. 7, 8. saying, *Now the end of all things is at hand: be ye therefore sober, and watching in Prayer: But aboue all things, haue feruent loue among your selues.* Watch therefore, beloued, and againe I say, Watch. Take instruction of the Hare, who not knowing when her enemy may come vpon her, yet fearing the worst, sleepeeth with her eyes open, and by that meanes seeth the least glimpse of her enemy that may steale vpon her. The Nightingale fearing lest she should be deuoured of a Serpent, setteth her brest against a sharpe Thorne, or some hard thing, that when she, oppressed which sleepe, noddeeth, shee may by and by be awaked, and then shee will

*1. Thes.* 5. 1, 2,  
3, 4, 5, 6.

*Mat.* 24. 42.  
& 44.  
*Mar.* 13. 35.

Ephes. 5. 19.

Psalm. 81.

1. Thes. 4.

ling most cheerefully & melodiously. So doe you, deare brethren, sleepe as the Hare doth, with her eyes open, that you may awake, & sodainly auoid, when your enemy, Satan, with his alluring temptations, would steale vpon you. Sleepe also when you are heauy and drowfie, as the Nightingale doth, with some sharp thing at your brest (I meane sorrow for sin at your heart) that though against your wil, you nodde sometimes with sleepe, yet you may with the Nightingale speedily awake, and sing melodious, but yet spiritual songs; I meane Psalmes of thanksgiuing vnto the Lord; as *David* doth exhort vs, saying, *Sing wee merrily vnto our Lord God, make a cheerefull noise vnto the God of Iacob.* O let vs be mindfull of our latter end, of death, and this last account; which that we may the better doe, let vs call to minde diuers domesticall and familiar things, dayly conuersant before our eyes, that they may put vs in minde of our latter end, and all circumstances touching the same, all antecedents, coniuncts, and consequents. Our beds may bring to our remembrances, our graues; our sheetes that we lye in, our winding sheete; our sleepe, death: (for vnto the same Death is compared) the very Flea that bites vs, the worme of Conscience, that shall gnaw the wicked: the crowing of the Cocke that awaketh vs out of sleepe, and warneth vs of the passing away of the night, may presage vnto vs the Trumpe of the Lord, the sweet Bels of *Aaron* sounding out and ringing alowd, to call vs to the Church, the soeietie of the faithfull, to knowledge, faith, and a godly life here in this world, yea, and our awaking out of the sleepe of death at the last Day, the last audit and account at the time of the Resurrection. Therefore (beloued) giue mee leaue for your good, to shake you out of the cradle of your sleepe, securitie and carelesnesse: be lulled and rocked therein no longer. For then you are said to bee asleepe in the Scriptures, when all the powers of the minde and senses are so ouercome with the sound and dead sleepe of sinne, that you

you cannot heare when Christ calleth; nor see him when he commeth vnto you; nor feele him, when he knocketh at your hearts; nor taste him how gracious hee is, when ye come to receiue the Sacraments, but only to your condemnation, when ye doe not smell him whether hee bee a sauour of life vnto life, or death vnto death, so that yee cannot know the day of your visitation, when such darknesse ouershadoweth you, that you cannot comprehend Christ the light, when he commeth among his owne. On the contrary, then are we said to watch, when all our senses are apt to all godly exercises; when our eares are open to heare Christ our Master; when we continue our watch and ward, neuer putting off our armour, or betaking our selues to our rest, least Death, the Lords Bayliffe, should sodainly arrest vs, or our Sauour the high Iudge comming to Iudgement, when wee least thinke of his comming. (and therefore it's compared to the comming of a Thiefe, who giues no warning) should sodainly (we vnprovided, and not looking for him) steale vpon vs. And this is the reason that my Text giueth mee occasion to presse you with now. The speciall exercise that we are to vse in our Watch and Ward, is Prayer. And because wee know not the certaine time of the Lords comming to take this account, we should bee the more vigilant and watchfull, hauing on our spirituall armour, whereof *Paul* speaketh. Watch therefore (good Christians) whiles it is the time of light, the time of grace, before the night of death commeth, wherein no man can worke out his saluation, *Ezek. 7.* *Augustine* yeeldeth a reason, why man knoweth not the time of his death, nor the Day of Iudgement. His words are these: *Magna Dei misericordia monuit, ut recte viuamus, & ideo diem mortis, & extremi Iudicii nobis abscondit, ne nobis in futurum aliquid promittamus*: that is, the great mercy of God hath taught vs to liue well, and for this cause he hath kept vs from the day of our death, and of the last Iudgement, that wee might not promise any thing

1. Thes. 5.

2. Pet. 3.

1. Pet. 4.

Mat. 24. 42.

Ephes. 6.

In Psal. 34.

August. de discipli-  
na Christiana.

Helm.

thing to our selues afterwards. The same saith, *Latet ultimus dies, ut obseruentur omnes dies*: that is to say, the last day is vnknowne, that we should obserue all dayes. Therefore, I say, Watch, for you are not certaine to liue one houre: & I wil tell you how I would haue you watch: *Vigilate rectè credendo, firmiter sperando, sincere Deum & proximum diligendo, mandata Dei custodiendo, sanctè, piè & iuste viuendo, siue intermissione orando, in patientia Deo in omnibus bonis operibus fructificando, quæ edificationis sunt, ubique stantando, in omni bonitate usque in finem permanendo*, that is to say, Watch, truly beleeuing, stedfastly hoping, sincerely louing God and our neighbour, keeping the commandments of God, liuing holily, godly, and iustly, praying without ceasing, in patience fructifying to GOD in all good workes, following in euery place those things that tend to edification, continuing in all goodnesse to the end. If thou doest these things, thou shalt neuer perish, neither in this world, nor in the world to come.

The doctrine of the vncertainty of the day of Iudgement, ouerthroweth all the coniecturall and doubtfull opinions of them which haue gone about to set downe the certaine time of Christs coming to Iudgement, and the purging of the world by fire. *Elias*, whether the Prophet, or rather some other *Elias* of the Rabbins, because it is not found in the sacred Scriptures, but in the *Talmud* of the Iewes, hath set downe his opinion thus: *Sex millia annorum mundus durabit, & deinde conflagratio*: that is, The world shall continue sixe thousand yeeres, and then burning makes an end of it. And because of sinnes which shall be many and great, some yeeres shall be wanting. *Irenæus* the Martyr was of the same mind: these are his wordes, *Quot diebus factus est hic mundus, tot millenarijs consummabitur, (nam mille anni apud Dominum quasi dies unus)* *Psal.* 90. and *2. Pet.* 3. 8. Now all things were finished perfectly in sixe dayes, and the seuenth day was a time of rest. Therefore the consummation of all those things shall be in

the

the seven thousandth yere the perpetuall Sabbath, the everlasting rest. This is their fallible collection and conclusion, altogether repugnant to the Scriptures. The greatest reason, or rather shew of reason, that made *Eliarand Ironens*, and their followers to erre, was, for that they vpon these words; (*A thousand yeeres are with the Lord as one day*) doe say, that the world was made in sixe dayes; and the seventh day was a day of rest: therefore the world shal stand and continue sixe thousand yeeres, and in the seventh thousand shall be the consummation and end of all. In every deed I must needs confesse, that these men were learned. But *Bernardus non vidit omnia*, neither these men: for in my opinion herein they were deceived, in that they thought, that in eternall life, in the world to come with God, were spaces of times, yeeres, dayes, and houres, as well as with men in this mortall life; which is not trues for in heaven (I meane not the *aerium Caelum*, ayrie heaven, containing the space from vs vnto the Firmament, nor *cælum cælatum*, the engraueu heaven; which I so call, because it is as it were ingraueu, and enameled with glorious lights, the Sunne, the Moone, and the Starrs): but the heaven which is called of the Philosopher *Empyreum*, but by Diuines in Scripture, the glorious Heauen of heauens, or Heauen aboue the visible heauens, wherein is our Saviour, the Angels, and glorified Saints. In this are no spaces, nor seasons of yeeres, dayes, moneths, Houres, or other times: which thus I proue, because there is no Sun, nor Moone, nor Stars, nor no use, need, nor necessitie of any of them. For the claritie and brightnesse of the Lord shineth there: There is no night, no Clockes, nor Dyals, nor Watches. How then is it possible for a man to know the spaces of times there? Wherefore in the life to come, a thousand yeeres are as one day; and one day as a thousand yeeres. The Psalmist therefore well said, *A thousand yeeres in thy sight are but as yesterday, seeing that it is past as a watch in the night.* Again, there is so much ioy

Psal. 90. 4.

in heauen, that for the greatnesse and pleasantnesse thereof, a thousand yeeres seeme to be but one day. But in no wise can it be hereby gathered, that, because in sixe dayes the world was made, and in the seventh was rest, that therefore the world shall continue like thousand yeeres, and in the seventh shall be a perpetuall rest, and Sabbath, and an end of all, and so a certaine time knowing.

Besides the maintainers of the opinion abovesaid, there are others, which haue taken vpon them to ghesse at the yeeres when there should be an end of all things. In this number are they which thought, that the end of the world shall be in the yeere from Christs birth, 1656. because there were so many yeeres from the creation of Adam vnto the Flood: and the rather they haue so supposed, because our Sauour and Saint Peter doe compare the times of the Flood, and of the fire in the last day together. Whereas therefore from the Creation of Adam vnto the Deluge, were 1656. yeeres and sixe dayes, they collect, that there shall be so many yeeres vnto the last Iudgement, when the World shall bee purged by fire. Some thought that it should bee in the yeere 1588. among which number was Regiomontanus, who left to the world certain Verses, shewing his too farre reaching opinion. Which Verses are these following.

*Post mille expletos à partu Virginis annos,*

*Est post quingentas rursus ab æro datas,*

*Ologesimum ætatis mirabilia annus*

*Ingruet, is secum trassia fata trahet.*

*Si non hoc anno totus malus occidet orbis,*

*Si non in nihilum terra seipsumque trahet:*

*Cuncta tamen mundi sursum ihuat atque deorsum*

*Imperia, & luctus undique grandis erit.*

After one thousand yeeres, full exple & ended,

And such hundred more vpon the same,

And



And eightie eight iust added  
From the Virgins birth without all staine,  
A wonderfull yeere shall come vpon,  
And dolefull deaths shall follow on.  
If not this euill world this yeere  
With Land and Sea decay:  
Yet all the Empires euery where  
Assuredly shall sway,  
And mourning much will follow.

Albeit (beloued Christians) there was some shew of alteration that yeere, yet many that are here, lived then; and all can speake by experience, that in this matter of the last Iudgement, *Regiomontanus* was deceiued, as well as others: and although there were some shew of troubles, yet GOD bee thanked, the dares were greater then the harmes, and we that liue, can relate the same to Gods glory, who mercifully and miraculously protected vs, making the Seas and Windes to fight for vs, and to get the conquest, that all the praise might be the Lords.

Some would haue the time to be certainly knowne, or very neerely pointed at, because our Sauour saith, *Behold the Figge-tree and all the trees, when they shoot forth their buds, yee beholding, know of your owne selues, that Summer is then nie at hand: So likewise yee, when yee see these things come to passe, bee yee sure that the Kingdome of GOD is nigh.* This similitude teacheth, that as when wee see Trees begin to budde, then we know assuredly that Summer is nigh: So when wee see and know these things performed, that the Euangelists haue by the Spirit of GOD penned, and set downe, and our Sauour foretold, and which *Daniel* prophesied of, then wee may assure our selues, that the day and time is neere at hand: but we cannot out of these words gather the particular and certaine time. Againe,

Luke 21.

men should consider that our Saviour spake by a similitude, which illustrateth, but proueth not any set time knowne to man. In very truth, I confesse that the time of the last Iudgement may be knowne, *quod ad genus*, that is, that certainly it will come, but it cannot bee knowne, *quod ad speciem*; to wit, as touching the houre, day, moneth and certaine yeece. Therefore assure my selfe, and I beseech you all bee so perswaded, that no man knoweth the certaine time, the very day nor houre of the Lords comming; no, nor the Angels in Heauen: nay, which is most of all, not our Saviour Iesus Christ in his humanitie; but in his Deitie knoweth all. And let this worke in vs all a serious kinde of watchfulnesse. *Bee yee ready* (saith our Saviour) *for the Sonne of Man will come at an houre when yee thinke not.*

Luk. 12. 40.

### The end of the fourth Sermon.

THE



# THE FIFTH SERMON.

God in his inscrutable  
wisdomes, and infinite  
goodnes towards man,  
deferreth this day of  
iudgement for 3 reasons.

1. To stirre vp in vs a vigilant  
expectance, and a patient wai-  
ting for his appearance.
2. That his Chureh, his flocke,  
may be increased.
3. To grant all men time & space  
to repent.



As touching the first, James teacheth vs to  
performe the same, by precept and pat-  
terne: by precept, in the beginning of the  
seventh Verse, where hee saith, *Be patient  
vnto the comming of the Lord*; and hee in ef-  
fect repeateth the same doctrine in the eighth Verse, say-  
ing; *Be ye also patient therefore, and settle your hearts: for  
the comming of the Lord draweth neere.* His example is ta-  
ken from Husbandmen, who patiently wait for the preci-  
ous fruit of the earth, vntill they receiue the former and  
the latter raine. His words seruing for doctrine, and exam-  
ple, are these: *Be patient therefore vnto the comming of the  
Lord: Behold, the Husbandman waiteth for the precious fruit  
of the earth, and hath long patience for it, vntill he receiue the  
former and the latter raine. Be ye also patient therefore, and*

Chap. 5. 7. 8.

Rcu. 16. 15.  
Luke 12. 37.

soothe your hearts: for the comming of the Lord draweth neere. He that waiteth in Faith, hope, and patience for the Lords comming, is blessed: for hee shall appeare the second time without sinne vnto them that looke for him vnto saluati-on, as we may see, Heb. 9. the last Verse.

1. Tim. 4. 3.

1. Tim. 1. 15.

Secondly, the Lord deferreth his comming to Iudgement, that all the Elect may bee gathered together to his Church, may be effectually called, be of the Lords flocke, who although they are the Lords already in his eternall Decree, yet there is a time wherein they are called. The Lord would haue them heare the Word, and by the same to be born againe, vnto which time is required; and therefore that they may haue time, the Lord delayeth his comming; for their sakes the world consisteth, and for them all the good things on the earth are prepared. For the vngodly vse them as Robbers and Theeues. The Apostle saith, God hath prepared meates to bee receiued of the faithfull with thanksgiuing, and of such as know the Truth. The like place the Apostle hath, speaking to this purpose, thus: *Vnto the pure all things are pure, but vnto them that are defiled, and vnbeleuing, is nothing pure: but euen the minds and conscience of them is defiled.*

The third reason why the Lord is so long before hee come to take this account, is very like to the former reason, and it is to grant all men time and space to repent, that they may bee saued, which the godly will not pretermine nor neglect. The Lord (saith the Apostle) that both promised is not slacke, as some men count slackesse, but is patient towards vs, for as much as he would haue no man lost, but would receiue all men to repentance. Vnto which purpose hee speaketh after in the 15. Verse. Suppose (saith he) that the long suffering of the Lord is saluation. This time & space to repent, and prepare themselves for this account, the godly will neuer let slip vnprofitably. Contrarily, the wicked neglect time, and therefore by the same are made inexcusable, making a fuller measure of their sinne, in that they

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they despise the goodnes and bountifullnesse of the Lord, calling them to repentance. These wicked ones are afraid of this Iudgement, and therefore neuer wish for it: but the godly desire it, because at that time they shall be deliuered from the miseries wherein they liue in this world. *O wretched man that I am* (saith the Apostle) *who shall deliuer me from the body of this death?* In *Reuelation 22.* The Brideman, and Bridewoman say, *Come, Lord Iesu, Come:* which they say not, that are not ready to entertaine the Lord.

Rom. 2. 4.

Rom. 7. 24.

Having before proued, that there is a day of Iudgement, and that God would haue vs to know it, and the reasons wherefore: and also having shewed that the certain time, the yeere, moneth, weekes, dayes, and houres are vnkniowne, and the reasons also of the same; with a confutation of the gaine-sayers, and the vse of both: And lastly, hauing yeelded reasons, why the Lord delayeth this Day: In the rest, I will bee as compendious and short as I may bee, so as I may lay downe the truth with perspicuitie. Which that I may the better doe, obserue with mee these points, which I thinke fittest to bee spoken of: And first, hauing before manifested that there is a day of Iudgement and a count-taking; next, it will be most profitable to shew, First, what this Iudgement is.

Secondly, the terrible signes, and dreadfull preparations for the wicked.

Thirdly, the manner and comming of the Iudge, and setting him in his Throne, and raising of the dead to come to Iudgement.

Fourthly, the tryall of the sinner by Accusers and Witnesses.

Fifthly, the Booke and touchstone of the sinners tryall at the last Day.

Sixtly, the lamentable case of the sinner condemned.

Seuenthly, the sentence giuen of both godly and vngodly. First, what this Iudgement is.

First,

First, it is that Iudgement which God will exercise in the end of the World by Christ, which shall come downe from Heauen into the Clouds visibly, in great glory and Maiestie, and will take this account: and by him all men shall bee raised vp, which haue beene dead from the beginning of the world, euen to the end: the rest then being aliue, shall be suddenly changed, and all shall stand before the Tribunall Seat of Christ, who shall give sentence of all, and will cast the euill with the Diuels into eternall punishment; and will take the godly to him, that with him, and the blessed Angels, they may in Heauen enjoy eternall felicitie. This long description is taken out of the knowne Scriptures: and therefore if I should labour to proue it, I should hold vp a Candle to lighten the Sun. I will therefore leaue this matter as yeelded vnto, and hasten to the next point, to wit, what shall be done at that time, at that fearefull time of reckoning: that men warned of the dangers, may be danted and discouraged from doing euill, and walking any longer securely in the broad way that leadeth to destruction; and by serious repentance be brought to the narrow way that leadeth to saluation.

Secondly, at this Day of Iudgement, when this strict reckoning shall be taken, there shall be such terrible signes, and dreadfull preparations for the wicked, that they shall bee at their wits ends; their hearts shall faile them for feare, and they shall wish that the Hills may couer them. For it shall be at midnight, when men commonly are asleepe. The Trumper, the Word of the Lord, compared to a Trumper, because of the fearefull, shrill, and lowd sound thereof, shall sound out a most dreadfull *tarantara*. (*Surgite mortui, & venite ad Iudicium*.) that is, Rise ye dead, and come to Iudgement. At which voice, these dreadfull and terrible effects shall follow: *The Sea and the Waters shall roare, the Hills shall moue out of their places, the Earth shall shake, the Sunne shall be darke, the Moone shall*

1. Theſ. 4. 16.

Mat 24. 29.



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not giue her light, the Starres shall fall from Heauen, the whole Element shiner in pieces, the world shall bee in a consuming fire, the Granes shall open, and yeeld forth the bodies lying in them, yea, and the Sea, and all other places also: they that then shall be alive, shall with a sudden mutation be renewed, and all corruption wiped from their bodies, and all mortallie removed, they shall be made incorruptible, and immortall (which changing shall be instead of death vnto them) and all shal come to meete the Lord in the Aire, as thick as swarmes of Bees. The Angels shall separate the good from the bad, the Tares from the Wheat, the Sheep from the Goates, and euery one shal receive according to that he hath done in this life, whether good or bad. The World, Heauen and Earth shall bee dissolved by fire: there shall bee a change of this present state, and a purging of the Creatures, and not an vtter consumption.

Thirdly, the Iudge himselfe, euen Christ Iesus, the Sonne of God (to whom the Father hath giuen all iudgement) shall bee seene comming in the Clouds of Heauen, in his very humane Nature; not in poore and base state and sort, as at his first comming in the flesh, which was to good purpose, to giue vs an example of true humilitie, of true lowlinesse, but in glory and great power, waited on, not with mortall and sinfull men; but with the immortal and holy Angels. And then hee beeing most Regall, maiestically, and powerfull, and being also vpright and pure, will ascend into his great white Throne, most becomming his Imperiall and immaculate person. And his *Lohn* saw plainly in a vision reuealed vnto him by Christ Iesus, *Re. 20. 11.* where he thus reporteth: *And I saw a great white Throne, &c.* The greatnesse of this Throne sheweth his might & Maiestie. For he is a King, hauing on his head a golden crown. The whitenesse of it, his purity and holines. For he is a Priest and a Iudge, holy, innocent, vndefiled, separate from sinners, and made higher then the Heauens. When this Regall, mighty, and vncorrupt Iudge, hath settled himselfe in his Tribunall Seat; then at the shrill sound

*Reu. 10. 13.*

*1. Cor. 15:*

*1. The. 4.*

*Math. 13. 41.*

*2. Cor. 5.*

*2. Pct. 3.*

*Ioh. 5. 22.*

*Math. 24.*

*Math. 25. 31.*

The settling  
of him in his  
Throne.

*Reu. 20. 11.*

*Reu. 14. 14.*

*Heb. 7. 26.*

The Resurrec-  
tion of the  
dead to come  
to Iudgement.  
Iob. 19.

Ezec. 37.

Esay 26. 19.

Ioh. 5. 28, 29.

of the Trumpet, all that are dead shall rise, even in the same state and forme as they were when they dyed, covered againe with the same skinne, and hauing the same flesh, shall also behold God, not with other, but with the same eyes as they had when they departed out of this life: and all this shall come to passe, although a man is burnt to ashes. For God who is Omnipotent, and made man of nothing, is much more able of ashes to reedifie and make man againe; then a simple man of ashes can make a beautifull glasse. And if a Goldsmith, or a Pewterer, of a melted vessel, can make another againe: then much more God, of a man returned to dust, can make a man againe. He made man (I say) at the first of nothing: therefore much more is able to make him againe of something, and to bring together all parts and pieces of him, wheresoeuer they bee scattered and dispersed. An excellent example and demonstration whereof we haue in *Ezechiel* 37. where the Prophet foreshewing the bringing againe of the people, being in captiuitie, telleth how the Lord set him downe in the midst of a field which was full of dry bones, and led him round about by them, and said vnto him, *Sonne of Man, can these bones liue?* And the Prophet answered, *O Lord God, thou knowest.* Then the Lord proceeded further, and said vnto the bones, *Behold, I will cause breath to enter into you, and you shall liue, and I will lay sinewes vpon you, and make flesh grow vpon you, and cover you with skinne, and you shall breath in you: that ye may liue.* And as soone as the Lord spake the word, all this was done: shewing plainly vnto vs our restauration to life at the Resurrection in the last Day. All that are dead shall liue, shall rise againe and come to be iudged: for the dead shall liue, they shall rise againe with their body: *Awake and sing, ye that sleepe in the dust: for thy dew is as the dew of Herods, and the earth shall cast out the dead.* Let vs therefore resolue our selues, that the houre shall come, in the which all that are in their graues, shall heare Christs voice, and they shall come forth that haue done

done good, unto the Resurrection of life: but they that have done euill, unto the resurrection of condemnation. Martha therefore truly said to Christ of Lazzarus, I know that hee shall rise againe at the last Day. Martha knew this to bee true, and so did Iob: and in this point let vs all be resolu'd: for as truly as Elizeus called to life a dead Boy: Christ the Widdowes sonne in Naim, and Iairus Daughter, and Lazzarus: so wee shall be raised againe to life, and stand before this high Iudge, sitting in his Imperiall Throne of Maiestie. I pray God that wee may appeare before him clothed with his holinesse and righteousness.

Now although some shall be alive at the last Day, yet they shall not prevent them that sleepe: for they shall bee caught up with them also in the Clouds, to meet the Lord in the Aire, and shall come to Iudgement: that both the dead, and they that then shall bee lining, may receive the things that are done in their bodies, according to that which they haue done, whether it be good or bad. For God by his Sonne Christ Iesus, will Iudge the world in righteousness. It shall therefore goe well with the righteous, the godly, but ill with the wicked. It shall be with the godly and the wicked at the Resurrection in the last Day, as it was with Pharaoh his seruants, his chiefe Butler, and his chiefe Baker: Both of them were taken out of Prison; the one to be restored to his Office, to minister before the King, but the other to be put to torments and cruell death. In like maner shall it bee with the Elect, and Reprobate; faithfull, and vnfaithfull; the godly and the wicked at this generall and great Assize: both shall arise out of their close prison (I meane their Graues) but the one sort to be euer with the Lord, and to be euer in a continuall ioyfull practice; ministering praises; and Songs of Thanksgiuing: saying, Saluation, and glory, and honour bee to the Lord our God, &c. The other to bee banished from the presence of the Lord, and to bee finally adiudged to euermlasting fire and torments. Therefore (O godly man) hold on and goe

Ioh. 11. 24.

Iob 19.  
2. King 4.  
Luke 7.  
Math. 9.  
Iohn 11.

1. The 4. 17.

2. Cor. 5. 10.

Acts 17. 31.

Gen. 40.

Math. 25.

1. Pet. 1. 4.

Luke 16.

Mat. 25.

The sinners  
Tryall.

forward in a godly course of life. Thou shalt haue comfort and ioy at the last, euen a solace sempiternall and perpetual. For eye hath not seene, eare hath not heard, neither hath it entred into the heart of man, what good things the Lord hath prepared for them that loue him: and the inheritance of Gods Children is incorruptible, vndefiled, and neuer fadeth away. But if thou art a wicked man, and hast walked in the broad way that leadeth to destruction, and continuest in thy wicked life without repentance, then thou shalt rise in the last Day, but to iudgement, to torment, to bee cast into the lake of fire and brimstone, where are paines endlesse, easelss, and remediless. Look to the example of the rich Glutton.

At this day and time of account, Kings, Queenes, Princes, Earles, Barons and Baronets, Knights, Esquires, Gentlemen, Ycomen, rich and poore, young and old, all, one as well as another, shall bee demanded, how they haue occupied their Talents, as wee may gather by the Parable. The Virgins that expect the Bridegroom with Oyle and Lampes prepared, shall be blessed. The wicked shall be sifted with straight examination, and shall giue an account of a thousand matters, whereof they would haue scorned to haue been told of in this life, by Minister, or Magistrate: as how they haue spent their time? whether they haue fought against the world, the Flesh, and the Diuell? Of which, and many other things, they must giue an account of; yea, of euery idle word. And heere wee are to note, that as when persons are tryed at our Assizes, vpon matters of life and death, there are vsually accusers and witnesses, written and printed Lawes and Bookes, by which men are tryed: (for no man is condemned vpon a bare accusation, without testimonie, some apparant prooffe, or at leastwise some great probability that cannot bee spoken against, and the breach of the some branch of the Lawes :) So the Scriptures speaking after the manner of men, proue, that there shall

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shal be both accusers and witnesles against a false Steward,  
a wicked man at this great Asize.

The accusers are a mans owne thoughts, after which  
fort the thoughts of the Gentiles are said to accuse them,  
or excuse them, at the day when God shall iudge the se-  
crets of men by Iesus Christ. A mans wicked thoughts  
then, are sinnes, and; vnlesse a man repent him of them,  
deserue death. And therefore *Peter* bad *Simon Magnus*  
pray to God, if perhaps the thoughts of his heart may bee  
forgiuen him. And for this cause our Sauour speaking  
of an euill heart, saith, *that out of it proceeds euill thoughts*:  
from these wicked thoughts, come many euill and wic-  
ked words, whereof the sinner must giue an account, yea,  
many sinnes and wickednesses that shall correct a man,  
and many turnings backe that shall reprove him. Our  
thoughts therefore may well bee said to accuse vs at this  
day of reckoning. And here it is strange to see, how  
wonderfully worldly men are deceiued in this point :  
they will say, Thought is free ; as though it were lawfull  
for them to thinke at pleasure without sinning, or punish-  
ment. It is true; that man may thinke what he will, freed  
from mans knowledge and punishment. For as it is true,  
that no man knoweth the thoughts of man ; so it is as  
true, that no man can iustly inflict punishment vpon man  
for his thoughts : for he knoweth not them. Onely God,  
the searcher of the hearts and reynes, knoweth mans  
thoughts, and punisheth them if they are wicked, and that  
deseruedly. For euill thoughts defile man , and therefore  
worthyly are condemned, *Zech. 8. 17.*

Rom. 2. 15, 16.

Mat. 15. 19.

Mat. 12. 36.

Ier. 2. 19.

Mat. 15. 19, 20.

The witnesles against  
man, are foure.

1. God.
2. Heauen and Earth.
3. Rust of the Gold and Siluer of  
wicked rich men.
4. A mans Conscience.

Mal. 3. 7.

First, God is a witnesse, who knoweth all things, yea, the very secrets of the heart; therefore the truest and best witnesse. This is proued, *Malachy 3. 5. I will (said he) come neere to you in iudgement, and i will be a swift witnesse against the Southsayers, and against the Adulterers, and against false swearers, and against those that wrongfully keepe backe the hirelings wages, and vex the widow and the fatherlesse, and oppresse the stranger, and feare not mee, saith the Lord.* This righteous Lord, and true witnesse, will set before mans face, the things that hee hath done. Hee will bring to light the hidden things of darknes, & make manifest the counsels of the heart, that euery one that thinketh well, and doth well, may haue praise of God: and he that thinketh not well, nor doth well, may bee cast into euerlasting fire, prepared for the Diuell and his Angels.

Math. 25.

Deut. 4. 26.

Deut. 30. 19.

The second witnesse, *Heauen and earth.* The Lord saith to Israel: when thou shalt beger children, and childrens children, and shalt haue remained long in the land, if yee corrupt your selues, and make any graven image, or likenesse of any thing, and worke euill in the sight of the Lord thy God, to prouoke him to anger, I call Heauen and Earth to record against you this day, that yee shall shortly perish from the land whereunto ye goe ouer Iordan to possesse it: yee shall not prolong your dayes therein, but shall vtterly bee destroyed. The like place we haue, *Deut. 30. 19.* Where the Lord calleth Heauen and Earth to witnesse against them, saying, that he had set before them life, and death, a blessing, and a curse, and bids them chuse life, that they may liue with their seed. Beloued Christians, let vs take heed what we doe heere on the earth. For our sayings & doings are knowne and seene from aboue: and the earth, vpon which our sinnes are committed, can beare witnesse of the same against vs, if our words and deeds are euill.

Thirdly, the rust of the gold and siluer of couetous worldlings, shall be a witnesse against them, which hath bene



bee layd vp till it rusted, for want of vsing and well employing to the vse of the poore. And as their gold and siluer is eaten vp and fretted with rust: so they, for not vsing their treasure well, shall be eaten vp and deuoured with the fire of hell, that is, they shall be tormented with euerlasting flames of fire. This doth *Iames* teach vs, saying, *Goe to now, ye rich men: weepe and howle for your miseries that shall come vpon you: your riches are corrupt; and your garments are moth-eaten: your gold and siluer is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye haue heaped vp treasures for the last dayes.* How foolish then are greedie couetous men, which heape vp wrath against the day of wrath, and of the declaration of the iust iudgement of God? How much better were it for them to lay vp treasures, not vpon earth, where the rust and moth doth corrupt, and where theues breake thorow and steale; but rather to lay vp treasures in heauen, where neither rust nor moth doth corrupt, and where theues doe not breake thorow nor steale?

Iam. 5. 1, 2, 3.

Rom. 1.

Mat. 5.

Fourthly, a mans conscience shall witnesse with him or against him, as the Apostle doth testifie, speaking thus of the Gentiles: When the Gentiles (saith he) which haue not the Law, doe of nature the things contained in the Law, they hauing not the Law are a law vnto themselves, which shew the effect of the Law, written in their hearts; their conscience also bearing witnesse, and their thoughts accusing one another or excusing, at the day when God shall iudge the secrets of men by Iesus Christ according to my Gospel. Note (I beseech you) the Apostles words: He saith, That the conscience of the Gentiles shall beare witnesse: and he telleth when she shall doe this; to wit, when God shall iudge the secrets of men by Iesus Christ, meaning, the day of Iudgement. But that I may speake more plainly, note, I beseech you (beloued Christians) that as mens doings are two-fold: good, or bad: They are good which proceed from faith, and are agreeable to the

Rom. 2.

the

*Omnis Conscientia cum scientia.*

2. Cor. 1. 12.

2. Tim. 4. 7. 8.

the Law of God: and they are euill, which proceed from infidelitie, and are repugnant to the Lawes of God: So the motions of mens hearts are two-fold; either ioyfull, which concommite good deedes; or sorrowfull, which alwayes accompany euill deedes. Hereupon it commeth to passe, that one Conscience may bee called good, another bad. Now a good conscience, is a ioyfull motion of the heart, arising from a certaine knowledge of wel-doing: or it is the iudgement of the mind, grounded vpon knowledge concerning a mans good deeds, mingling ioy vnto him. Hereupon Paul said, *Our reioycing is this, the testimonie of a good conscience.* Paul bended his wit, and will, and laboured earnestly to haue a good conscience towards God and man; and he had such an one, and with it could truly say, *I am pure from the blood of all men.* And further, at his end, his conscience so comforted, strengthened, and emboldened him; that he without any scruple or hesitation, said, *I haue fought a good fight, I haue finished my course, I haue kept the faith, &c.* A good conscience makes a merrie heart, whiles wee liue, makes vs to sleepe more quietly, then if we layd our heades on a Dounce-pillow: and when death approacheth, she causeth man not to feare to die; and then will not forsake him, when all worldly vanities and shadowes vanish & fade away: and yet she will doe him the best seruice that she can; shee will plead for him, and witnesse with him. O what a treasure is a good conscience! She is as it were mount Tabor, a glimpse of glory vpon earth, a comfortresse of thy heart at the houre of death, and a faithfull friend and witnesse, to stand by thee at the day of Iudgement, when thou shalt haue most need. But an euill conscience is in this world, as it were, an hellish Hagge, an infernall Furie, euer tormenteth man, followeth him; she alwayes keepeth a true record of all mans euill thoughts, words, and workes, troubleth man with direfull suggestions and temptations; she is neuer at peace and quietnesse; she bringeth man to destruction, as it may

it may appeare by the examples of *Cain, Iudas, Arrius,* and many others: and yet she hath not done, but continuing an enemy, at the last Day will witnesse against a man all his finnes: his swearing, forswearing, lying, stealing, iniuries, oppressions, and all other his workes of the flesh and darknesse. She will not, nor cannot forget them. For all mens faults are so perfectly knowne vnto her, and so firmly impressed in her, that shee is compared to a booke; a booke of remembrance, wherein all things are so perfectly recorded, that they cannot be forgotten. *Iob* saith, *Thou hast sealed up our finnes in a bagge:* to shew the exact and strict kind of keeping of them against that Day of account: So that not an euill thought, not an euil word, not an euill deed, can be forgotten, they are all so surely recorded; and the time of opening this booke, and reading them ouer to the hearing of the world, is the day of Iudgement. For then all mens faults shall be knowne, and in them that haue offended, they shall be punished. Foolish men and women think, that all their wicked thoughts, all their idle and euill words passe away with the wind: but it is not so: for in this booke they are written and recorded; and once the booke shall be opened, and thy secret finnes discovered. Now if we come to the liues of men and women, alas, they are most wicked; they are nothing else but a continuall practise of sinne. Well, let vs labour to keepe a good conscience, an vnblotted, and vnblurred booke, and then we shall preuent and escape the danger.

The booke and touchstone of the triall, whereby all our thoughts, words, and workes shall be examined and tried, is the Word of God: it is (I say) the Rule and Line, by which they ought to be leuelled, squared, and wrought by. The Apostle *Paul* saith, That at the day of Iudgement, God shall iudge the secrets of men by Iesus Christ, according to his Gospel: he meaneth that Gospel whereof he was a preacher, not an authour. Our thoughts, words,

P

and

Reu. 20. 12.

The Booke  
and touch-  
stone.

Rom. 1. 16.

and workes must be tryed by the Word of God. If therefore our thoughts, words, and workes are not agreeable to the Word of God, to Gods rules and commandements, they are as odious, distastefull, and vnpleasing vnto the Lord, as the offering vp of brused things were in the time of the Law. Therefore let the Word of God (O man) be a lantern to thy feet, and a light vnto thy pathes, that thou mayest not wander out of the old ancient wayes of the Lord, but goe the straight wayes to Heauen, alwayes directing thy steps by this Word of God.

When the poore wretched sinner, accused by his own thoughts, is found culpable in his words and workes, and is conuicted by euident and plaine testimonies (as before) because he made no conscience of his wayes, and neuer directed his goings according to the Word of God: behold in what lamentable case he shall stand in: For aboue him he shall haue the Iudge offended for his wickednesse: beneath him, the burning pit of Hell open, and boyling, ready to swallow him vp: on his right hand, his sinnes accusing: on his left hand, the Diuels, as it were laylors, and Executioners, ready to execute Gods Sentence vpon him: within him, his conscience shall gnaw him, paine him, grieue him, and testifie against him: before him, iudgement without mercy; behinde him, his euill life: on euery side, all damned soules bewailing, and which way soeuer you cast your eyes, you shall behold a burning fire. *O consider this, ye that forget God, lest hee teare you in pieces, and there be none to deliuer you.*

The iust Iudge will pronounce sentence righteously, both of the Sheepe on his right hand, and Goates on his left hand, of both godly, and vngodly; iust, and vniust; faithfull, and vnfaithfull. Sentence shall bee giuen of the godly, according to the Gospel, not onely offering, but now giuing saluation to Gods faithfull children, by the merits of Iesus Christ. And the sentence will bee a kinde inuiration, or rather receiuing to ioy, in these words: *Come*

The lamentable case of the sinner condemned.

Sentence giuen of godly, and vngodly: and first, of the godly.

*ye blessed of my Father, inherite the Kingdome prepared for you from the beginning of the world, &c.*

On the contrary, sentence shall be given of the Goates, of the wicked and vngodly on the Iudges left hand, according to the rigour of the Law, with all it maledictions, tortures, and torments, then presently to be put in execution against a lewd liuer: these shall then indure their deferred endlesse punishments. The Sentence against these is, *Depart ye cursed, into euermlasting fire, prepared for the Diuell and his Angels, &c.* All this is ratified with a clause of an irreuocable sentence, to wit, *These shall goe into euermlasting paine, &c.* Of these paines of Hell, as also of the ioyes of Heauen, I had thought to haue written: that by the consideration of the one, the wicked may bee deterred from sinning, and so auoid the punishment: and by the consideration of the other, they may beallured to well doing, to seeke those things that are aboue, and tread the straight way that leadeth to euermlasting life. But hauing spent so much time already, as I could well spare, I will end for this present, promising (if my labours are accepted, and God granteth time of life to performe it) that I will write of the same at some other conuenient time. I will therefore now end, praying all Christians to listen to the exhortation following: Beloued, let vs prepare our selues for this iudgement dayly and euery moment. Let the commandment of the Lord stirre vs vp to watch, prouide, and be in a readinesse, *Let your loynes bee girded about, and your lights burning, and yee your selues like vnto men that wait for their Master when he will retorne from the wedding, that when he commeth and knocketh, they may open vnto him immediately. Blessed are those seruants, whom the Lord when he commeth, shall finde waking, &c.* Let the example of the sudden flood proposed by Peter, strike a care into vs, and make vs afraid to be secure. Let the consideration of the High Iudge, which iudgeth with iustice and equitie all men of euery order, age and kinde, make vs prepare

Sentence giuen against the wicked.

Luk. 12. 35.

2. Pet. 3.

our selues against this day. Let the signes now accomplished, and fulfilled, make vs fully resolved that the Day is at hand, and strike a care into vs to bee prepared against the Lords comming. Let the vncertaine houre to vs when it shall come, and yet certain that once it will come, and sooner then we thinke, make vs obseruant and watchfull. To conclude, let the execution it selfe, to wit, euerlasting rewards, and euerlasting punishments, wanting all ease and mitigation of torments, strike a feare in vs not to offend, and make vs carefull to please God. For God, as the Apostle hath, *will render vengeance in flaming fire, to them which know him not, and that obey not the Gospel of our Lord Iesus Christ: Which shall bee punished with euerlasting damnation from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his Saints, and to be made marvellous in all them that beleene.* Let vs prepare our selues against that Day; wherein *Mundi gloria finienda est*, that is, the glory of the world must take his end; I say, against that day and time, which shall take tardy in deceitfull securitie many, and therefore compared to the comming in of the Floud, in the dayes of *Noah*; and to the comming of a Thiefe. If a band of men should enter into a Citie, and begin to destroy with fire and sword, would not euery man tremble and quake? If we thus feare our mortall enemies, and the hand of man, what shall wee doe, when as the fearefull Trumpet shall sound from Heauen, and at that voice of the Archangell more cleere and shrill then any Trumpet, all the whole world shall rumble? when we shall see not weapons made with hands, but the whole powers of Heauen to be mooued, and to threaten vengeance vnto vs. If a man-slayer, or any other wicked person, of whom punishment were to be taken by the iudgement of an earthly Iudge, will tremble, and quake, at the sight of the Iudge, and others standing about in iudgement, and at the bloody hand of the Hangman, or Tormenter, although he know that his end will bee but short: then  
(beloued)

2. Theſ. 1.

Aug. ad Demet.  
Epist. 142.

1. Pet. 3.

1. Theſ. 5.



(beloued) consider what shame, feare, dolour, and griefe will bee at the Day of Iudgement, when all the euils and sorrowes, that can bee imagined and deuised, shall bee broached, and ready to be inflicted vpon the wicked men of this world. These, and many other euils shall befall them which are holden with many cares of this world, and thinke not of this last end of all things. But we which repent, beleeue, and thinke of Christs comming, conceiue ioy, and wish for his comming, as the certaine time of our Redemption, and reward, saying, *Come, Lord Iesu, Come.* To this Lord Iesus, together with the Father and the Holy Ghost, three Persons, in one Essence, be rendered all honour, and glory, power, and seruice, in Heauen, and in Earth, henceforth and for euer. *Amen.*

**FINIS.**